WESTERN RECORDER.

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VOL. VI. [THOMAS HASTINGS, EDITOR.] UTICA, TUESDAY, SEPTEMBER 1, 1829. [HASTINGS & TRACY, PRINTERS.] No 35.

COMMUNICATIONS.

For the Western Recorder.

PRESENT STATE OF THE AMERICAN TRACT SOCIETY.

The following items, in reference to this Society, deserve, at the present time, the consideration of every friend of the tract cause.

I. *Operations in the Valley of the Mississippi.*

At the close of the last autumn, this Society commissioned *six agents*, to labour among the 5,000,000 of that interesting valley, and *five* are still faithfully prosecuting their work; not only forming depositories in the large towns, and auxiliaries in every direction around them, and endeavouring, through the instrumentality of these institutions and by gratuitous distributions, to introduce tracts into every family; but preaching the gospel continually, on the Sabbath, and the other days of the week, wherever they go.

It is exceedingly encouraging that the friends of the cause at the west have co-operated in these efforts with great promptness and liberality. Their contributions have been almost exclusively appropriated to the purchasing of tracts. These the Parent Society has furnished at cost, and has also sent tracts to a large additional amount, on a short credit, besides making continual grants of tracts for gratuitous distribution in the more destitute places.

The whole sum remitted by auxiliaries in the valley of the Mississippi, for tracts, during the year ending May 1, was $5,528; the value of tracts sent into that country during the same period was about $9,000; of which tracts, 800,000 pages were *distributed gratuitously*. On the 1st of August, tracts, exclusive of grants, had been sent into that country, over and above the whole amount which had at that time been received, to the value of upwards of $5,000.

Every thing affords encouragement vigorously to prosecute these western operations.

II. *Monthly distribution of a Tract to every Family willing to receive it.*

This system of effort (for a definite description of which we refer to the American Tract Magazine, for August) is engaging the serious and heartfelt attention and prayers of Christians extensively in almost every portion of the country; and in *many* of our principal towns, in the north, the south, the east, and the west, it is already adopted with encouraging success. We have seen the most intelligent Christians of the land, clergymen, and instructors in our principal theological and literary institutions, when their countenances glowed, and their hearts burned, in view of that providence of God, by which Christians are induced to go personally, and, in christian kindness and love, tender the message of the gospel, in the form of tracts, TO ALL. It is regarded as (and truly it is) one additional step in the onward march of the means of gospel grace, which, we trust, God will bless in the renovation of our land and world.

It carries the message of the gospel to those who will not come after it, and carries it *to all*; not with cold and distant formality, but in the kindly intercourse of social life.

It gives one short portion of truth this month, and another the next; "line upon line; precept upon precept; here a little, and there a little." The tract lies in sight of the eye, to be taken up while sitting down to rest, or waiting for a friend, or when, for any reason, the moment of time hangs heavily. The successive tracts come in a rich variety; something new and attractive every month; and they are thus far more likely to be read and to be useful, than if twelve tracts were presented at one time to each family.

This system of effort supplies, in some degree, the want of pastoral visitation. Ministers usually confine their visits to the people of their own charge, and find it impossible to sustain the amount of labour required within those limits. How, then, are others, who do not attend public worship, and see no commissioned minister of Christ in their own houses, to receive the message of the gospel? Let the pious layman, and the pious lady, go and carry it to all who are willing to receive it, in the pages of tracts, and on hearts warm with love to Christ and the souls of men.

These visits, when the object of them is understood, are almost universally well received; indeed always, if the distributors have a proper spirit and proper qualifications for the work, except in cases of unusual prejudice and bitterness against evangelical truth and efforts. The tracts are given *to all*, with no distinction on account of poverty, or vice, or error, which can be thought invidious; and still it is left to all voluntarily to accept or reject the proffered gift. In the prosecution of this work, prejudices, in a multitude of instances, are found to be giving way, and most gratifying evidences of goodaccomplished have cheered the hearts of those who have engaged in it.

In adopting this system of effort, we recommend as strict an adherence as possible to the plan described in the August Tract Magazine. The distribution is *monthly*; the *same tract*, in each place, is each month presented to all; the duties assigned to each distributor are perfectly *definite*; he has a certain district to occupy personally, and for the manner in which the duty is discharged in his district, he *alone* is responsible.

We know of no amount of good which may not be anticipated to result from this system of effort, if faithfully & perseveringly carried into operation thro'out the country.

III. *State of the Society's Funds.*

The funds of the American Tract Society, at the last meeting of the committee, *fell more than $1100 short of the sum requisite for meeting the bills then due; it has not had funds in its treasury, at any time since May 1, sufficient to meet the current expenses of one week; it has no permanent funds whatever; and members of the committee are now under personal obligations, for paper on which the tracts are printed, to the amount of $6,043 24, which must be paid within two months; and upwards of $6,000 more, which must be paid within five months.*

And the field of operation in our country is *immensely wide*; there are 12,000,000 of a thinking, investigating, reading people, to be supplied; and these 12,000,000 will soon be 20,000,000, 25,000,000, 30,000,000, and onward; every day we delay, the field is becoming larger, and the habits of transgression are becoming more inveterate. The Society's operations in the valley of the Mississippi require extensive resources; the sustaining of its agents, (and who, of all the labourers in the Master's vineyard, are occupying a more promising field?) the granting to that country of not far from 1,000,000 pages of tracts, annually, for gratuitous distribution; and advancing, as the committee have now done, more than $5,000, for tracts forwarded to that country, beyond the whole amount of monies received; all these expenditures will require liberal & continued contributions from the friends of the cause.

The operations of the Society are *economical*; it printed the last year, notwithstanding all incidental expenses, *eleven pages of tracts for every cent received.*

The tracts are blessed more and more in the *evident conversion of souls to God*; very numerous instances of the kind have recently been communicated in the correspondence of the Society, especially from the west.

Is it not desirable that auxiliaries should aid the Society in its great work, by donations? that ministers should be constituted directors for life, by the contribution of $50, or members for life, by the contribution of $20? that those to whom God has given means, should contribute liberally of their abundance, and that all should contribute something?

Donations and remittances should be addressed to *Mr. William A. Hallock, Corresponding Secretary, American Tract Society, No. 144, Nassau-street, New-York.*

CHRISTIAN READER.

We invite the attention of the friends of religion, and of the rising generation, to this volume, which has been recently issued by the American Tract Society, intended for use, as a class book, in the schools of the United States. It embraces about thirty of the most popular tracts, chiefly narratives, including all those written by Rev. Legh Richmond, together with a brief selection of divine songs; and is suitably divided into chapters, lessons, and paragraphs, and ornamented with about thirty engravings. The volume contains 408 pages, 12mo. price 50 cents, full bound, with a discount of 10 per cent to all schools. This work, which has been examined by several eminent instructors of youth in our country, and is by them highly recommended, may be obtained from the Parent Society, 144, Nassau-street, New-York, and from auxiliaries in most of the principal cities and towns.

Recent Publications of the American Tract Society.

The Society has just published *Baxter's Saints' Rest*, which, like Doddridge's Rise and Progress, is perpetuated by the Society, through the liberality of several friends of the cause. Each work contains about 280 pages, 12mo. price, full bound, 37 1-2 cents.

Tract No. 192: The Bible of Divine Origin: By Rev. Dr. De Witt, of the Theological Seminary, New-Brunswick, N. J. 32 pages. No. 227: On the objections usually urged against the Bible: By Rev. Dr. Brownlee, of New-York; 40 pages. These two premium tracts are very able, and admirably adapted to counteract the prevailing infidelity of the age.

No. 223: The Sanctuary: By Rev. Daniel A. Clark. pp. 12. No. 224: Letters on Universalism: By Rev. Joel Hawes. pp. 60. No. 226: Female Influence and Obligations; a premium tract, by Rev. N. S. S. Beman. pp. 12.

No. 228: Moral Dignity of the Missionary Enterprise; being essentially the discourse of Rev. Dr. Wayland, President of Brown University, which has been so much read and admired under that title.

Handbill Tracts, Nos. 25 to 36; the first ten of which are those to which a premium of $50 was awarded.

For the Western Recorder.

RECOVERY FROM SICKNESS.

A FRAGMENT.

"In those days was Hezekiah sick unto death. And Isaiah the prophet, the son of Amos, came unto him, and said unto him—Thus saith the Lord: Set thine house in order; for thou shalt die and not live.

"Then Hezekiah turned his face toward the wall, and prayed unto the Lord, and said—Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore.

"Then came the word of the Lord to Isaiah, saying—Go and say to Hezekiah: Thus saith the Lord, the God of David, thy father, I have heard thy prayer, I have seen thy tears: Behold I will add unto thy days fifteen years." Isa. xxxviii.

* * * * "But Hezekiah rendered not again according to the benefit done unto him; but his heart was lifted up."

One might suppose Hezekiah to be the last man who would be guilty of ingratitude to his divine Benefactor, and whose heart would be lifted up. But, christian reader, be not in haste to censure the good king. Peradventure thou thyself art guilty of the same fault.

Where is the aged Christian, who was not at some one time brought as low as Hezekiah, and made to say with him, "I shall go to the gates of the grave: I am deprived of the residue of my years." God mercifully restored you to health, and to your former comforts: And you then said, "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases." Yet after awhile, did you not become unmindful of the Rock of your Salvation; and has not your heart been lifted up within you? O, remember that "the Lord killeth, and maketh alive: He bringeth down to the grave, and he bringeth up." Trust in the God of Hezekiah; but be humble and thankful.

How many have we seen fall around us, and withdraw to their silent abodes, while our lives have been lengthened out. Many of us, too, are favoured with an honourable standing in the church of Christ, where we may exert all our influence in the cause of truth.

A grateful heart is, at all times, acceptable to God, and well pleasing in his sight. "What shall I render unto the Lord for all his benefits? I will take the cup of salvation, and call upon the name of the Lord."

D—D.

For the Western Recorder.

"First principles of the oracles of God."—HEB. v, 12.

MR. EDITOR—It seems to me that there is often an error in the manner of preaching, which might be easily corrected. Permit me to suggest it; though you will see at once that it is not altogether a new discovery. The minds of the many, who frequent our churches, are not so thoroughly disciplined, as to profit much by abstract reasonings or exhibitions of truth, which are purely systematic. But simple illustrations of "first principles" will interest them, and do them much good. They better understand this method. That kind of familiar illustration, which makes a subject easy to be understood and digested, accords best with their habits of thought and action. It is the best kind of demonstration for them. It is more like that ocular demonstration, to which they are accustomed in their every day business. That which is an intellectual feast to a highly cultivated mind, may be like husks to most people; and thus, while the few are fed to the full, the many will be starving. Besides, I believe it is generally admitted, whatever may be the practice, that plain food is really the most healthful to every constitution, especially to a good one. If our preachers would oftener take up the first principles, and illustrate them in that easy manner which the Saviour adopted while on earth, they would do us more good. I believe we should be more likely to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." I think, too, that sinners would be more readily convinced, and brought to the knowledge of the truth. Once more; if our systematic preachers will do as Luther did, spend three of the best hours of every day in prayer, I think it would help them much, in this method of preaching; and I trust they would be more likely to succed in warming our cold hearts.

I have asked you to publish these hints, in the hope that some of our good ministers will be willing to receive a gentle reproof from a poor OLD MAN.

For the Western Recorder.

"TRIMMING THE MIDNIGHT LAMP."

This, Mr. Editor, as a general rule, is worse than useless, especially to the clergyman. It impairs the health, undermines the constitution, and beclouds the intellect; and what then remains is no better than "the lame and the blind," unfit for the service of God.

Let ministers beware of this. Indulging long in such a practice, unless they sleep by day, will soon waste their energies, render them dull and languid, and to a great extent disqualify them for their "high and holy calling." Pursuing such a practice, they will soon have nothing but the dregs of life to offer, on the altar of that God, who, in all things, requires the first and the best.

There is no need of this practice. Let all that precious time, which is spent in tea-parties,* in useless visits, in idle chit-chat, be employed in study; and it will be sufficient, and more than sufficient, to redeem the midnight hour for its proper use. Let the shepherd look well to his flock; let him visit them from house to house, conversing freely and faithfully with them; let him watch and pray continually; have a constant "unction from the Holy One," and beware of indolence; and for the matter of study, he may sleep at midnight.

"Let us hear the conclusion of the whole matter." The wisest of men has said, "And further, by these, my son, be admonished: Of making many books, no end; and much study, a weariness to the flesh." Thus said the King, the royal preacher; thus said the living God. EVANGELUS.

From the National Intelligencer.

PRESENT CRISIS IN THE CONDITION OF THE AMERICAN INDIANS.

NO. II.

In my first number I prepared the way to inquire, "What right have the Cherokees to the lands which they occupy?" This is a plain question and easily answered.

The Cherokees are human beings, endowed by their Creator with the same natural rights as other men. They are in the peaceable possession of a territory which they have always regarded as their own. This territory was in possession of their ancestors, through an unknown series of generations, and has come down to them with a title absolutely unincumbered in every respect. It is not pretended, that the Cherokees have ever alienated their country, or that the whites have ever been in possession of it. If the Cherokees are interrogated as to their title, they can truly say, "God gave this country to our ancestors. We have never been in bondage to any man. Though we have sold much land to our white neighbours, we have never bought any from them. We own the land which we now occupy, by the right of the original possessors; a right which is allowed in all countries to be of incontestible validity. We claim, therefore, that no human power can properly compel us to leave our lands."

If the Cherokees are correct in their statement of facts, who can resist their conclusion? We might as well ask the Chinese, what right they have to the territory which they occupy. To such a question they would answer, "God gave this land to our ancestors. Our nation has always been in possession of it, so far as history and tradition go back. The nations of Europe are comparatively of recent origin; the commencement of ours is lost in remote antiquity."

What can be said to such a statement as this? Who can argue so plain a case?

It has been said, indeed, that the savage of the wilderness can acquire no title to the forest through which he pursues his game. Without admitting this doctrine, it is sufficient to reply here, that it has no application to the claims of the Cherokees. They are at present neither savages nor hunters. It does not appear that they were ever mere wanderers, without a stationary residence. At the earliest period at which the whites became acquainted with their condition, they had fixed habitations, and were in undisputed possession of a widely extended country. They were then in the habit of cultivating some land near their houses, where they planted Indian corn, and other vegetables. From about the commencement of the present century, they have applied themselves more and more to agriculture, till they now derive their support from the soil, as truly and entirely as do the inhabitants of Pennsylvania or Virginia. For many years, they have had their herds and their large cultivated fields. They now have, in addition, their schools, a regular civil government, and places of regular christian worship. They earn their bread by the labour of their own hands, applied to the tillage of their own farms; and they clothe themselves with fabrics made at their own looms, from cotton grown in their own fields.

The Cherokees did not show themselves unwilling to sell their lands, so long as an adequate motive was presented to their minds. During every administration of our national government, applications were made to them for the purpose of obtaining additional portions of their territory. These applications were urged, not only, nor principally, by the consideration of the money or presents which they were to receive in exchange, but often, and strongly, by the consideration that they would become an agricultural people, like the whites; that it was for their interest to have their limits circumscribed, so that their young men could not have a great extent of country to hunt in; and that when they became attached to the soil and engaged in its cultivation, the United States would not ask them to sell any more land. Yielding to these arguments, and to the importunities of the whites, the Cherokees sold, at different times, between the close of the revolutionary war and the year 1820, more than three quarters of their original inheritance. That the reader may have some definite idea of the territory in question, he should pursue the following delineation by the aid of a good map:—

It would seem that the Cherokees possessed land within the following limits, if not beyond them, viz:—From the mouth of Duck river, in Tennessee, on the west, to the waters of the French-Broad, in North-Carolina, on the east; and from the head waters of the Holston, in Virginia, on the north, to some distance down the Oconee, in Georgia, on the south; comprising what is now more than half the state of Tennessee, the southern part of Kentucky, the south-west corner of Virginia, a considerable portion of both the Carolinas, a large portion of Georgia, and the northern part of Alabama. This tract probably contained more than 35,000,000 acres, of which a large proportion is extremely fertile, and some of it not inferior to any land in North-America, or perhaps in the world. The country is also generally healthy, and the climate delightful. Of all this vast and beautiful tract, watered by numerous rivers, which find their way to the ocean, some of them circuitously by the Mississippi, and others more directly to the gulf of Mexico and the Atlantic, the Cherokees now retain less than 8,000,000 acres, of a quality far below the average quality of what they have sold. Georgia claims 5,000,000 acres of this remnant, as falling within the map of that state. Alabama claims nearly 1,000,000 of the residue. The portions, which, in the general division, will fall to Tennessee and North-Carolina, seem hardly worth inquiring about; for if the other portions are given up, or taken by force, there will be no motive for retaining these.

To every application made for their lands within the last ten years, the Cherokees have said, "We are not disposed to sell any more. We have betaken ourselves to an agricultural life. We are making progress in civilisation. We are attached to our schools and our christian teachers, to our farms, to our native rivers and mountains. We have not too much land for our own comfort, and for affording us a fair chance in the experiment we are making." This language has been repeated in many forms, and with every indication of sincerity and earnestness.

The assertion of the Cherokees, that their present country is not too large for a fair experiment in the work of civilisation, is undoubtedly correct. The wisest men, who have thought and written on this subject, agree in the opinion, that no tribe of Indians can rise to real civilisation, and to the full enjoyment of christian society, unless they can have a community of their own; and can be so much separated from the whites, as to form and cherish something of a national character. If the limits of the Cherokee country were much smaller than they are, this would be impracticable.

Thus stands the case; and it is now my intention to inquire how the government of the United States has regarded the Indian title, and how it has been regarded by the several states in the vicinity of the Cherokees.

Before this inquiry is commenced, however, it is proper to say, that the title of one party cannot be safely decided by the mere claims of another party. If those claims are founded in justice, they ought to prevail; if not, they should be set aside. Now whatever doctrines the government of the United States may have held and promulgated on this subject, they cannot be binding upon the Indians, unless acknowledged by them to be binding, or unless founded in the immutable decrees of justice.

Let us suppose the Kings of Great-Britain had issued an annual proclamation, from the time of the discovery of America to the peace of 1783, claiming all the lands in North-America between 30 and 50 north latitude, and declared that all the nations, tribes, and communities, then residing on said lands, were subject to the laws of Great-Britain, and that the title to all these lands was vested in, and of right belonged to the crown of that realm; and let us further suppose, that the government of the United States had issued an annual proclamation, from the date of the declaration of independence to the present day, applying the same doctrine to our advantage, and declaring, that all the Indian nations within the limits prescribed by the peace of 1783, were subject to the laws of the United States, and that the lands, of which they were in possession, belonged of right to the United States. So long as the Indians did not acknowledge the binding nature of these claims, the mere claims would have amounted to nothing. It was the practice of the King of England, during several centuries, to declare himself, (as often as he issued a proclamation on any subject whatever), King of Great-Britain, France, and Ireland. Was he therefore King of France? What if he were now to declare himself King of Great-Britain and China? It would be a cheap way, indeed, of acquiring a title, if merely setting up a claim would answer the purpose.

By what right do the people of the U. States hold the lands which they occupy? the people of Ohio, for instance, or of Connecticut? By the right of occupancy only, commenced by purchase from the aboriginal possessors. It would be folly to plead the charters of kings, or the mere drawing the lines of latitude and longitude. The powers of Europe have indeed acknowledged our right to our country. But what if they had not? Our right is not at all affected by their claims or acknowledgments. The the same doctrine is applicable to the condition of the Cherokees. They have a perfect right to their country—the right of peaceable, continued, immemorial occupancy; and although their country may be claimed by others, it may lawfully be held by the possessors against all the world.

The Cherokees need not fear, however, that their rights are in danger, as a consequence of any principles sanctioned by the national legislature of the United States. The co-ordinate branches of our government have not yet declared, that Indians are tenants at will. On the other hand, the whole history of our negociations with them, from the peace of 1783 to the last treaty to which they are a party, and of all our legislation concerning them, shows, that they are regarded as a separate community from ours, having a national existence, and possessing a territory, which they are to hold in full possession, till they voluntarily surrender it.

I now proceed to the examination of treaties between the United States and the Cherokee nation. And here I would apprise the reader, that the case can never be fairly and fully understood, without a reference to every material article in every treaty which has been made between these parties. Unless such a reference is had, no reader can be sure that he has a view of the whole ground; and a caviller might object, that there had been omissions, in order to conceal a weak part of the case. This is a subject, too, which the people of the United States must have patience to investigate. When measures are in progress, which a have bearing on the permanent rights and interests of all the Indians, it must not be thought tedious to read an abstract of the solemn engagements, by which we have become bound to one of these aboriginal nations.

In the revolutionary contest, the Cherokees took part with the King of Great-Britain, under whose protection they then considered themselves, just as they now consider themselves under the protection of the United States. After the peace of 1783, it does not appear that any definite arrangement was made with this tribe till the year 1785. In the course of that year, the old Congress appointed four Commissioners Plenipotentiary, men of distinction at the south, to meet the head men and warriors of the Cherokees, and negociate a treaty of peace.

The parties met at Hopewell, now in York District, S. C., and on the 28th of November, executed an instrument, which is cited as the treaty of Hopewell. The abstract of this instrument, with some remarks upon it, will be given in my next number.

WILLIAM PENN.

From the Philadelphian.

DR. GRIFFIN'S ADDRESS.

The subjoined interesting testimonies in behalf of the Sabbath school system, from which so many *profess* to fear the most dangerous issues, are taken from the Rev. Dr. Griffin's address, delivered in this city, at the last anniversary of the American Sunday School Union:—

"The reports exhibit many happy deaths of children who received their first impressions at Sabbath schools. Many others have been brought out of darkness, and spared, to be blessings to the world. One informs us that all who composed his first Sabbath school joined his church. Of eighty-two admitted to a single church in the year 1827, sixty-five were Sabbath scholars.—Of one hundred received into another church in a single year, ninety-eight were from the Sabbath schools. It was stated in your report of last year, that above 900 scholars and 1200 teachers had joined the church the preceding year; making the whole number of converts reported during the four years of the Society's existence, near 3,000; and it was thought that not one quarter in the United States had been reported, leaving us to conclude that the whole number for four years had exceeded thirty thousand."

* * * * * *

"An infidel, who had read and resisted all the books in defence of revelation, one day, out of idle curiosity, said to a little girl who had visited his house from a Sunday school, "Mary, I have often heard of your praying; will you do so now?" At first she modestly declined; but after awhile she said, "If you will kneel down, I will try." He knelt, but he did not arise, an infidel. That little seraph was the messenger to bring him into the church of Christ. On approaching one of the cells of a prison, a man of God heard the voice of prayer, and on the door being opened, saw an old man in chains, sitting on a log, with the bible open before him, and the leaf wet with his tears. He had received a letter from his little son, stating that a kind man had taken him to the Sunday school; that he and his companions were praying much for him, and laying up their little savings to get him out; and adding, "Do, dear father, be good, and trust in God." The words went to his heart, and brought him to the dust. His prayers were heard in the adjoining cells, and two other prisoners were brought to contrition. And thus a little Sunday scholar was the means of subduing three hardened criminals, whom nothing else could move."

* * * * * *

"Beyond doubt, Sabbath schools (with bible classes in their train) are the foundation of all other benevolent institutions.—And I may add, they are the palladium of the civil institutions of our country. Why, then, should they not be placed on the footing of public schools? Our country could better afford to endow them than to support courts and prisons. It could better afford to support them than to pay the poor rates.—Look at the healthful changes which they produce in society. In one neighbourhood, where the people had been accustomed to spend the Sabbath in hunting, fishing, drunkenness, and profanity, a Sabbath school was introduced; and now the greater part go regularly to the house of God; the character of the place is entirely changed; and among other miracles, a Universalist, over whom fourscore winters had frozen, has been thawed into life. Near the spot where I now stand, was a widow with her seven children, sunk deep in squalid wretchedness; but the angel mercy of the Sabbath school visited her, and lo! five of her children are raised to life, and the whole family to comfort.

"No sooner did this institution burst upon the world, than it so recommended itself, that in two years, 250,000 children had flocked to receive its benefits. It rapidly spread through Great-Britain and Ireland. It extended to the United States, to Canada, Nova-Scotia, Newfoundland, and the West-Indies. It was established in Malta, and the Ionian Islands, in West and South-Africa, in Madagascar and the Isle of France, in In-

* It is no uncommon thing for ministers to attend tea-parties, in this region, I assure you; and on such occasions there is very little religion, or religious conversation. Most of that is complimentary and worldly. E.

The writer, we believe, lives out of this county. By the by—What if we were to recommend early rising, as another method of redeeming time?—[*Ed.*

dia, in New-South-Wales and Van Diemen's Land, and the islands of the Pacific; and it has been lately introduced by British benevolence, into France and Germany and Denmark.

"Doubtless, this is one of the grandest and most powerful institutions of the present day. It is a mighty engine to move the world to its foundations. It takes the race in embryo, and moulds the jelly into gristle, and the gristle into bone. And in doing this, it shapes the whole fabric of society and the entire character of the world. It goes onward like a giant, and is destined to rouse the energies of all nations, and to be the most controlling instrument to bring on the latter day glory. And when the praises of God shall fill the earth, it will show the world what transported prophets meant, by extracting them from the lips of babes and sucklings.

"I wish I could summon all the piety and patriotism of the United States to this excellent work. I appeal to the rich, whose best calculation for wealth is to deposite their treasures in heaven. I appeal to young men, who are born to a birthright which their fathers never knew; who have an opportunity to new-model the world and to people heaven, such as no generation ever enjoyed before. I appeal to parents, whose children need to have the generation purged, among which they are soon to be left orphans. I appeal to ministers, who received from immortal lips so tender a charge to feed the lambs. I appeal to the whole American public, to take up the claims of this Society, in view of the misery relieved, the vice and crimes prevented, the parental griefs foreclosed, the character of society sublimed, and the immortal souls saved. Follow one of these children to heaven. Let one of those who lately blessed this institution on a dying bed, and went up singing one of its celestial hymns, look down from the high abodes of salvation upon a Sabbath school. How would it appear in his eye? Let millions of these children one day look down from the battlements of heaven, to see a district of schools assembled to celebrate their anniversary, and what immeasurable interest would the recollections and the prospects awaken. I know not but a legion of them are now looking down upon this assembly.

"But I want not to bring up sainted spirits, or parents' joys, or a dying hour. It is enough that He who died for men, whose heart is set on this precious cause, is looking on; that he desires its advancement, and places his happiness in it, and regards it as his only interest. To be *allowed* to promote that dearest cause, which he loves so well, to gratify his heart, and to gain a smile from his lips—what can earth, what can heaven give more?"

ELOQUENCE OF THE NONCONFORMISTS.

A writer in the London Evangelical Magazine for July, gives the following as specimens of the "holy ingenuity" of the nonconformist divines:—

FLAVEL.

The eminently pious Flavel, we are informed by one of his hearers, began his sermon one Sabbath day thus:—"My dear hearers! you know I have been long endeavouring to set forth the Lord Jesus Christ, in his amiable excellencies and all-sufficiency before you, that if possible you might be induced to love him; and I have used all the powerful arguments and motives I could think of, to persuade you to come to him and heartily embrace him. And these winning methods you know are most agreeable to my temper and disposition. And I desire to rejoice in the hope, that through the grace of Christ, there are some among you who have been allured and persuaded to love and embrace him. But alas! alas! I have sufficient reason to fear that there are others among you, who have not yielded to all my alluring representations of him, nor all the cogent arguments and motives which I have been so long using, and so frequently and earnestly pressing upon you. But oh! after all I can say or do, you will not love him. And now, alas! I must change my note! I must deliver a message to you, that I am loath to deliver; but my Lord and Master requires it of me, in order to deliver the whole message of God. It is that dreadful message in 1 Cor. xvi, 22—"If any man love not the Lord Jesus Christ, let him be anathema, maranatha;" *i. e.*—let him be accursed of God, till God shall come and judge him. If any man, or any one, whether male or female, high or low, rich or poor, old or young, love not the Lord Jesus Christ, above every thing in the world; let them—say the word and majesty of God—be anathema, maranatha—accursed of God until the Lord shall come and execute the fulness of his wrath upon them." Upon which the whole assembly was struck with a very great and visible consternation; some deeply affected for themselves, and some for their children. And among the rest, a gentleman of wealth and figure, I think, if my memory does not fail me, he was a Knight Baronet, fell down as dead in his pew, though he revived in great distress of soul.

DOOLITTLE.

The Rev. Mr. Doolittle preached a sermon from the same text:—"If any man love not the Lord Jesus Christ, let him be anathema, maranatha." "After the sermon," says Mr. D. in giving his own account of the occurrence, "the psalm having been sung, all the people, as is usual, stood up. I kept my seat longer than ordinarily I was wont, which caused their eyes to be the more towards me. Then I stood up, and said, "Why stand ye gazing? Why are your eyes so intent upon me? What can I say more? What more do ye expect? The blessing? What! all of you? What! whether ye love Christ or no? Alas! if God curse, how can I bless? I have day after day, set life and death, a blessing and a curse, before you; and must it not be with you according to your own choice? If ye will be blest indeed, ye must love Christ. If ye will not love Christ, the curse, and not a blessing, waiteth for you, though ye here wait for a blessing. If ye would not go without pronouncing the blessing from hence to your homes, love Christ; oh! love Christ. Oh, at last be persuaded to love Christ, that ye might not go from Christ's bar to the flames of hell (without his blessing) forever. I have done for this time and text, when I have said the words of my text, "If any man love not the Lord Jesus Christ, let him be anathema, maranatha;" and let all the people that dare, (lest they should wish a curse upon themselves), say Amen. And, for you that have set your hearts on Christ above all, I beg from the Father of Mercies, that grace might be with all them that love the Lord Jesus Christ in sincerity, and let all the people say, Amen!"

"What lively countenances, what affections, what tears, and cryings, with the Spirit's workings, were caused, do not expect that I should tell."

TEMPERANCE.

NEW-YORK STATE TEMPERANCE SOCIETY.—(*CIRCULAR.*)

The Executive Committee of the "New-York State Temperance Society," after some unavoidable delay, have at length commenced their operations, and would now call upon the citizens of the state for their co-operation and aid.

The committee cannot but hope that the community are now ready for a vigorous and united movement in this noble enterprise.

The levity and incredulity with which the incipient efforts of this cause were at first regarded, have, in a great measure, ceased. The light that has been shed upon the subject; the many experiments, triumphant and glorious in their results, that have been made, can scarcely leave a doubt in the minds of candid and reflecting men, that something may be done to arrest the evils of intemperance, and that it is the duty of every good citizen to contribute his influence and aid.

The principles of the temperance enterprise are few and easily understood; and no man, it is believed, can fairly examine them, without becoming convinced of the following truths:—

1st. That the evils of intemperance in this country are so serious, that something ought to be done to arrest them.

2d. That these evils may be removed by an entire abstinence from distilled spirits on the part of temperate men.

3d. That such an entire abstinence would be productive of no injury, either to the interests or character of the community. And

4th. That such an abstinence may be effected by associations to sustain each other in these new habits, and thus to make them reputable and common.

In view of these truths, so fully sustained as they are by arguments and facts now extensively before the public, the committee propose to proceed at once to organise such associations in every county and town, throughout the state, and by this means to concentrate and embody, as systematically and rapidly as possible, the influence of the friends of temperance amongst us.

In pursuance of this object, they have engaged the services of an agent, who is also secretary of the society, whose time and labours will be devoted exclusively to carrying forward this enterprise, and whose first object will be to visit, as soon as practicable, every county in this state, to organise county auxiliaries. It must be seen, however, that neither the committee nor their agent can accomplish much without the co-operation of the friends of the object generally throughout the state.

This co-operation, therefore, from their fellow-citizens, they earnestly solicit; and beg leave candidly and concisely to state some of the ways in which it may be afforded.

1st. In the first place, they do not ask for money. The expenses of their agent, and the other incidental expenses of the state society, will be sustained exclusively by a few benevolent individuals in the city of Albany, and in other parts of the state, who will stand mutually pledged to furnish the funds to promote this enterprise throughout the state.

It is hoped, however, that county societies, when organised, will take upon themselves the responsibility and the expense of organising town auxiliaries in every town within their limits.

2d. They request that clergymen of all denominations will take the earliest measures, by preaching, publicly reading printed discourses, private conversation, &c. to prepare the minds of their hearers to act understandingly and promptly, when called upon to form associations.

3d. They ask that the conductors of newspapers, whether religious, literary, or political, will appropriate a column, or part of a column, in every paper, for articles, either original or selected, on the subject of temperance, and thus exert, in favour of this cause, that mighty moral power with which the conductors of the periodical press in this country are entrusted.

4th. It is desired that county societies already organised, will declare themselves auxiliary to the state society, and immediately forward a copy of their constitution and a list of their officers, without expense if practicable, to the secretary of the society at Albany; and that town associations will declare themselves auxiliary to their county society; and also that reports may be sent from the town to the county, and from the county to the state society, previous to the meeting of the state society in January next; so that at that time the statistics and other information on this subject, collected from all parts of the state, may be condensed and arranged, and again sent abroad for the mutual edification and encouragement of all.

5th. It is requested, that every individual in this community, and especially all who are in public and influential stations, will immediately examine this subject with attention, and enquire, whether the effort now making to rescue our country from the degradation and the miseries of intemperance, is not at least worth an experiment; and whether he ought not at once to give it his decided countenance and support.

Fellow Citizens of the state of New-York—Shall this enterprise succeed? Shall the state of New-York go forward and throw the whole weight of its influence in favour of this effort for our country's good; or shall it be found reluctant and opposing? Shall the multitudes from other states and from foreign countries, who annually throng our rivers, and canals, and high roads, to visit our springs and our waterfalls; shall they find here a tone of public sentiment on this subject, which shall be healthful, and which they shall carry back, with electric rapidity, to all parts of the country; or shall that tone of sentiment be disastrous to ourselves, and pernicious in its influence, as it spreads around, to others? Upon you, fellow citizens, the answer to these momentous enquiries mainly depends. Signed,

EDWARD C. DELAVAN,
JOHN F. BACON,
ANANIAS PLATT,
HENRY TROWBRIDGE,
FRIEND HUMPHREY,
RICHARD V. DE WITT,
ARCH'D CAMPBELL.
} *Exec. Committee.*

Albany, August 21, 1829.

N. B.—All communications to the State Society should be addressed to Daniel C. Axtell, Secretary and Agent, at Albany, N. Y.

A Rare Example.—An eminent merchant of Boston, who carries on an extensive commerce to the coast of Africa, including the colony at Liberia, refuses to send a single gallon of ardent spirits; almost the only article that will yield a profit. He lately made a losing voyage, when an investment in the poisonous liquid would have yielded a large profit. Yet he adheres to his resolution. Some time ago, he received an order from Liberia for a quantity of rum. He answered it, by pressing on his correspondent the duty of refusing to deal in the article.—*National Philanthropist & Investigator.*

Franklin Hotel improved—The respectable occupant of this much frequented house of entertainment, has come to the laudable resolution of totally closing his bar-room on Lord's days, allowing on that day the sale of no ardent spirits. On the last Sabbath, he commenced this new arrangement.—*Boston Ch. Watch.*

Rome, N. Y. is a flourishing half-shire town on the Erie canal. It had four distilleries, two owned by professors of religion, and there was no alarm of danger from ardent spirits. In 1827, the pastor of the congregational church was roused, by the awful consequences he saw in other places, and lifted up his voice. He prevailed on four individuals to dispense with the usual barrel of whiskey for haying and harvesting, and the happy consequences were known among the people. Little progress was made, however, till November, 1828; when a number of young men formed a society and came up to the work. In February, two or three of them delivered eloquent appeals to a crowded audience, at their first quarterly meeting. This was overwhelming to their *fathers*, and opposition from all classes died away.—Nearly 300 have united with the society, and nearly half that number besides are believed to abstain entirely from spirits. Two merchants have excluded them from their stores. *Jour. Hum. abridged.*

INTELLIGENCE.

From the Missionary Herald.

WESTERN ASIA.

Extracts of a letter from Tannoos El Haddad to Mr. Smith, dated July 8, 1828.

Such unreserved letters as the following, do much towards making us acquainted with the manners and ordinary intercourse in this ancient part of the world:—

The day that you sailed, I went to visit my relatives in Kefersheema; and had hardly sat a minute, before they began to make inquiries respecting the protestant religion. In reply, I answered them particularly and distinctly on every part. But fearing at last that they would do me some injury, I told them that I did not come to dispute, but to visit. So each one concealed his thoughts in his own breast.

On my return, in the evening of the same day, my wife informed me, that Johannes, the Greek Catholic priest of El Mansurie, had paid her a visit, and exhorted her to change my sentiments, bringing proofs that a woman may exert great influence over her husband. She replied, "Do you wish to create a misunderstanding between me and my husband? For if I undertake what you advise, he will fall out with me and reprove me." "But," said he, "what shall we do then? Must we leave him to perish along with the heretics?" "Why," replied she, "will he perish? Is your religion better than his? Or have you read the bible more than he? But when he returns, come and talk with him." He told her, however, to endeavour to persuade me to remove to the emeer's house, where he would guide me to the truth; and then departed. I told her to say to him, if he should speak to her again, "My husband wishes to reason with you, and to show you the truth; but you will get angry, and I wish you would both avoid religious controversy, that you may continue friends."

The next day he came and urged me to remove to the house above mentioned; but I excused myself. A few days after, I went to let the horse eat grass, just above the emeer's house, thinking the priest was in Beit Miry.

But about sunset he returned, and began to complain of me for not moving. I told him we were near enough now, to see each other every day. "No," said he, "you don't like to be near us. But I will say no more now; come, let us go to church and pray." I told him I had a horse with me; it was near sunset; and my dinner was ready. "Come along," said he, "enough of error. Those fellows have left the country now; and if you want support or employment, don't be troubled, for they are ready." I replied, "As to what you say about their departure, know that I have not adopted my religion out of respect to men; nor from shame and fear; nor am I aiming at worldly things, but at those which are spiritual."

"I want to ask you one question," said he: "Whom will you follow? to whom do you adhere? and what is your faith? Do you adhere to the church [of Rome?] or to those heretics? or to the Greeks?" I answered, "I hold to the Head, which is Christ, from whom the whole body is framed together; and him I follow. And my belief is founded on the belief of Peter and the other apostles. If their belief was right, mine is right; if theirs was wrong, mine is wrong; which God forbid!" "Will you," said he, "give up your sentments, or dispute?" "How can I give up my sentiments," replied I, "while the gospel exists? and controversy I do not wish; for you will be offended."

He declared he would not; and told me to dispute if I wished. I said it was near sunset and there was no time. "Then," said he, "I will come and see you to-morrow, for I want to know all that you believe, and all that you disbelieve." I told him, I would inform him, if he would not lose his temper. He said he would not. And then I told him, "I do not, in the first place, believe in the pope. For he is a man, and a bishop like others; whereas he assumes another character, acquires to himself temporal power, and wields the sword like the nations. Now this is contrary to the will of Christ, as is proved by what he said to the disciples, when they disputed by the way who should be greatest, sharply reproving them for their ambition."

Upon this we separated, he saying, "To-morrow we will make all things plain;" and I, that I wished to be corrected, if I were mistaken. He went to his church, and I to my house, praying God to give me wisdom, to answer every one that asks me; and to this priest, grace to receive the truth which I may explain to him. The next day he did not come, and I have not seen him since.

Not many days after, one Sabbath morning, after the Greeks here had said mass in their church, those who have become Catholics presented themselves to say mass there also. But the Greeks prevented them. So they became greatly enraged, and one of their women ran to the little catholic church, and brought the priest's surplice, and would have brought the cup and the other furniture for the mass; but the priest and his people prevented her, saying—It is not lawful for women to take that which is on the altar. The catholic priest finally refused to say mass in the church of the Greeks, without their consent. "But," said his people, "we have an order from the emeer to do so, and after mass, we will lock the door, and take the key to ourselves." The Greeks were looking on all the while, and prepared for mischief, if the Catholics should attempt to carry their point. So, after many words between the catholic priest and his people, he went to his church; and they, seeing they had gained nothing, followed him. And now, for more than forty days, he has not been in the village.

MISSION TO SOUTH-AFRICA.

It seems by the foreign journals, that a new impulse to the cause of missions was lately given, at an extra meeting at Rowland Hill's chapel, in London. The meeting was held in consequence of the intended departure of Rev. Dr. Phillip, in company with three missionaries from France, two from England, and five from Germany, all destined to South-Africa. Long before the time of meeting, the chapel was crowded to overflowing, and the streets nearly blocked up with carriages. After the usual introductory exercises, Rev. J. Clayton ascended the pulpit, and delivered a valedictory address to Dr. P.; who made a very animated reply.—Dr. P. was followed in an address from one of the French missionaries. This, after prayer, was followed by the introduction of George Bennet, Esq. a member of the deputation sent out eight years since, in company with the lamented Tyerman, who fell at Madagascar. Mr. B. had just returned, and his presence called forth tears of joy and gratitude to God.

This moment was seized upon for pressing the subject of procuring funds. Rev. Mark Wilks addressed the meeting, alluded to the wants of the Society, offered a variety of considerations, and among the rest, the example of America.

"The very idea of declension and limitation, always terrible, (said he), must be peculiarly so at the present moment, and under present circumstances; when every part of the world seems pressing to our aid; when the excitement which has been given, by the blessing of God, has produced effects beyond our most sanguine hopes; at a moment when young America, formerly the asylum of the persecuted, but now the friend and protector of the injured in every part of the universe—when America, who came to ask our counsel and secure our encouragement, in the person of Judson, now an eminent missionary in the Burman empire, is stretching her gigantic arms over the pagan world, pouring her christian benevolence in streams more mighty and majestic than the mightiest of her rivers, and directing their course from a point of christian hope and observation more lofty than the highest pinnacles of her loftiest mountains," &c.

This is paying rather an extravagant compliment to the benevolence of American Christians; but, probably—

"'Tis distance lends enchantment to the view."

The following remark may find a ready application in our own country:—

"When I visit you, I witness your benevolence and your extensive charity; but I see also your prodigious wealth. I sometimes hear that trade is bad; that incomes are diminished. But when I visit your houses, when I see your establishments—the comforts, not to say the luxuries, which there present themselves—I am convinced that you have not given all you can give, and must cheerfully give, to this noble, this sacred cause. The fact of having raised what you have raised, shows most plainly that you can raise more. Where there is so much, much must remain. Look not, then, to what you have given, but to what you have yet to give. Contrast your comforts, your sacrifices, with those of others, and then do what you feel to be your duty."

This remark is worthy of being engraved upon many a drawing-room.

But the following is far more striking. What will our American brethren say to it, as applied to this country?

"I have seen among the poor peasants of France, converted to the faith of Christ, incapable apparently of contributing towards the progress of the cause of the gospel, but whose hearts have been influenced by those high and holy principles which I believe to animate your breasts, efforts the most delightful and encouraging. I have seen these poor people, who do not for months even flavour their own pottage with the juices of meat which you perhaps throw away—I have seen them, from the savings of their salt, which alone gave it relish, contribute to that fund which has sent to your aid those French missionaries, one of whom has this day addressed you. I have known in the north of France, a people so incapable of contributing pecuniary aid in the cause of Christ, that they have given each of them a potatoe a day; and the produce of these gifts has been devoted to the missionary cause. I have seen a poor vine-dresser, who walks his pilgrimage in wooden shoes, and has possessed but few or more than one coat, since the years of maturity, which coat will probably last him to the grave, offer me a vineyard of two acres, if I would accept of it, and consecrate it to the promotion of the cause of God. Now, when I have seen resources rise thus, in such a country, and in such a state of society, am I to be told that in this country, where comfort smiles, and wealth is spread out to meet the eye, wherever it may be turned—that in this country, there are no resources? I shall not be told this. I should not believe it, were it to be asserted."

Mr. Wilks was followed by several other speakers; when a collection was taken up, amounting to £2500=$11,111; to which were added afterwards many generous subscriptions. This meeting took place in June, only about one month after the anniversaries.

"A remarkable instance of generosity in the town of Manchester, had no small effect at this meeting in London. A few days previously, the Christians in Manchester, who for three years past have been exceedingly liberal in their free-will offerings, held a meeting for the purpose of assisting the London Missionary Society, and raised at once £1000, in addition to another £1000, previously raised. This effort is the more surprising, as Manchester is greatly depressed in its active business, and will bear but a poor comparison with London, for its resources and wealth. There are, too, as Rev. Mr. Blackburn remarked, scarcely ten congregations in Manchester; whilst in London there are more than one hundred places of worship connected with the London Missionary Society, and they do not raise £7000 annually, when by the scale of proportion, they ought to raise nearly £20,000."

London Anniversaries.—The London Missionary Register, in speaking of the anniversary meetings in that metropolis, says—"The practice of opening the meetings with prayer, is happily become very general. In various instances, also, the most active friends of the respective institutions have previously assembled in considerable numbers; and, after breakfasting together, have united in humbly invoking the divine blessing on the various meetings and societies. An improvement in the spirit of the meetings appears to us to be manifestly in progress, and may be reasonably expected where such a course of preparation is pursued."

District Visiting Society.—The first general meeting of the subscribers and friends to this institution, was held in London, June 3d, the Marquis Cholmondeley in the chair. The general object is, to divide London into districts and appoint suitable visiters to each, that a knowledge of the spiritual and temporal destitution of the inhabitants of that great metropolis might be obtained. The report adverted to the great temporal distress that prevailed in the metropolis, and the impossibility of acquiring, without the aid of a Society like this, an adequate knowledge of its extent.—*Ch. Watch.*

Southwark Aux. Reformation Society.—The design of this Society is to oppose the errors of the church of Rome in the most strait forward manner possible. G. Finch, Esq. pointed out the dangers arising from the church of Rome, declaring it as his opinion, that that church was still the same it ever was, even when at its greatest height, and when most exposed to the charge of corruption. The efforts made to extend catholicism were, he said, insidious and dangerous. They were like the arrow flying by day, like the pestilence walking in darkness. The publications of the Roman Catholics were designed to palliate and soften down and explain away the errors of catholicism, and thus to prepare the minds of Protestants for the reception of its doctrines.

The Manual Labour Academy of Pennsylvania, is located at Germantown—Rev. John Monteith, principal; and is intended to be "a school of the church of Christ, for the purpose of a thorough and christian education." The first term has just closed, with 22 students; seven of whom are young men, professors of religion, desirous of preparing themselves for active usefulness in the work of the gospel; the rest are of a minor age, sons of pious parents. The students are employed eight hours daily in study and recitation, and four in bodily exercise. They labour at farming, gardening, and various mechanical arts. In making their bills, not only are skill and success in labour taken into account, but also faithfulness to the interests of the school, diligent care of its property, goodness of character, and moral influence. The success of the plan thus far has been very satisfactory. W. H. Burroughs, principal of the academy in Trenton, has been appointed as an additional professor, who will enter upon his duties in the fall, and conduct the mathematical studies.—*Bos. Recorder.*

Baptists in Kentucky.—The editor of the Baptist Star, at Philadelphia, credits and publishes reports from Kentucky to this amount: That the hasty admission of candidates to baptism, upon slight and imperfect grounds, is growing into an alarming custom in many places. The minister stands up in the congregation and says, if there be any person or persons here who believe in the religion of Christ, such are invited to the ordinance of baptism. A man or woman in any part of the assembly rises and says simply, "I believe;" and on this is admitted to the ordinance. This is one fruit, no doubt, of an ignorant ministry.

Education in Kentucky.—A committee appointed by the Trustees of the Kentucky Baptist Education Society, held a meeting among the citizens of Scott county, July 1st, when $20,000 were secured for the funds of a college, besides property and labour for building to the amount of 6 or $7000. The institution is to be permanently located at Georgetown. This corporation is scarcely six months old; and without soliciting, they are trustees of about $50,000.—*Baptist Rec.*

North-Western Indians.—Extracts from a letter from Rev. Alvan Coe, who is employed by the General Assembly on an exploring mission among the north-western tribes of Indians, dated at Mackinaw, July 8, 1829:—

Respected and dear Sir—My visit here has to me been interesting. The glorious marks of God's footsteps are visible. Several of the natives are among the hopeful converts. Perhaps within a short time, if we should go in search for the purest churches, we should find them among the Indians; who have heretofore been viewed as wild beasts and creeping things.

The Indian converts appear to feel that their salvation is of grace. Formerly, sunk so low, in wretchedness and vice—most, if not all of them drunkards—they realise the rich mercy that saved them as by pulling them out of the fire. They generally appear very humble, zealous, thankful, and joyful.

The conversion of some who hold the key of access to this benighted people, and the conversion of some of the natives themselves, appear to be indications that God will not stop here in his glorious exhibition of mercy. God is making bare his holy arm. *He* will be exalted among the *heathen*. *He* will be exalted in the *earth*.

I have of late been at Sault de St. Marie. While there I had a meeting with the Indians. The assembly was large and attentive.

I expect soon to go into the heart of the Indian country.—*Western Intel.*

Maumee Mission.—Mr. Van Tassel, of this mission, writes to the editor of the Pittsburgh Herald, that the work on the mission farm last year produced 443 dollars, mostly done by Indian boys, who were six years ago in a savage state. He adds, "We cannot tell of much being effected among the older Indians; being weak handed, we cannot labour much among them."

Upper Canada.—Rev. Robert M'Dowell has been appointed by the Presbytery of Upper-Canada, "to perform a missionary tour through the upper part of the province. He is to visit the destitute places, to preach, to organise churches, to consult with the people as to the best means of obtaining the regular administration of the ordinances of religion, and to form auxiliaries to a Home Missionary Society, already constituted, under the auspices of the Presbytery."—*Kingston Rel. Adv.*

Religion in Prisons.—In the Walnut-street prison, Philadelphia, many of the most unrelenting and hardened of its tenants have, within a few weeks past, exchanged the ferocity of the untamed lion for the "meekness and gentleness" of the lamb; thus proving that the word of God is indeed as "a fire, and the hammer which breaketh the rock in pieces."—*Philad.*

Sabbath Scholars in earnest.—Two scholars attached to a school in the vicinity of Canton, Fulton county, Illinois, who lived at a distance of *fifteen miles*, attended almost every Sabbath through the season.—*Am. S. S. Mag.*

Christ Church, Reading, Pa.—The superintendent of the Sabbath school connected with this church, is a man upwards of 70 years of age.—*ib.*

New Magazine.—The Am. S. S. Union have commenced a new work for children under seven years, entitled "Infants' Magazine." They have published a Monthly Magazine for Youth, during five years past, which has been very useful.—*ib.*

London Missionary Society.—The collections for this Society in May, at thirteen different chapels in the city, amounted to $6,552.

Theatres.—Considerable agitation exists at St. Johns, N. B. respecting the theatre. There is a warm party against it, as demoralising to the rising generation, and causing nightly disturbance. The Mayor has complained of it in a charge to the grand jury.

Dartmouth College—The annual commencement at this ancient and respectable seminary, was held at Hanover, N. H. on Wednesday, the 19th ult. The degree of A. B. was conferred on 32 young gentlemen, and that of A. M. on 13 alumni. The degree of D. D. was conferred on Rev. Elias Cornelius. It was announced by the President, at the close of the public dinner, that the subscription of $30,000, proposed to be raised before the 25th of August, amounted to $29,500.

Legh Richmond, whose writings have been translated by the Tract Society into every language on the continent, and have been made instrumental, by the blessing of God, to the conversion of hundreds, owed his conversion, under God, to the reading of Mr. Wilberforce's book on vital christianity.

Rev. Dr. Edwards, of the congregational church; Rev. Wilbur Fisk, of the methodist episcopal church; and Rev. Dr. Sharp, of the baptist denomination, have been appointed agents of the "General Union for promoting the Observance of the Christian Sabbath."

Receipts of the Am. S. S. Union from June 12th to July 12th inclusive, in donations, $225,-51; from auxiliaries and individuals, in payment for books, $5208,67.

REVIVALS.

What more shall we say on the subject of revivals? If some one, as of old, were commissioned to prophesy among the dry bones of this extensive valley around us, bones which are "exceeding dry," we might hope soon to witness a "noise," a "shaking," a coming together of "bone to his bone," and that ere long there would stand up an immense army, to the praise of sovereign grace. But what can a mere worm of earth expect to accomplish; a creature of yesterday, crushed before the moth? The Lord will execute his own work with his own instruments, in his own way. Yet stay—Are there not already some visible tokens of his presence—some plain indications of his readiness to pour out a blessing upon the dry and

thirsty land around us, and even in the midst of us? Christian reader, look around you; look into your own heart. Be faithful. Be instant in prayer. Yes, plead earnestly at the mercy seat. Peradventure the blessing on souls ready to perish will be no longer delayed. Who can tell what may be even now in store for the churches in this district of country? Nothing is too hard for the Lord.

New-Jersey.—We trust the Lord is reviving his work among us. The churches in this part of Jersey, Salem and Cumberland counties, have almost without an exception received additions to their numbers by baptism, within the last three months. So general a movement among the churches has not been known for many years.

Inquiry Meetings in London.—The London Evangelical Magazine, for June, contains a notice of several such meetings, held by Rev. Mr. James, whose publications are so well known in this country. They were blessed to the awakening and conversion of a number of his congregation; and he advises to their general adoption, when circumstances are sufficiently favourable.

WESTERN RECORDER.

UTICA: SEPTEMBER 1, 1829.

Anniversary of the Western Sabbath School Union.—The fourth anniversary of this institution was held last week, on Thursday evening, at the first presbyterian church of this village. The assembly was unusually large, and the exercises on the whole were of a gratifying character.

The report, however, disclosed the painful fact, that, comparatively speaking, there has not been much improvement in the concerns of the institution the year past, owing to the sickness of the Corresponding Secretary, and the occasional absence of the General Agent.

It would also seem from this document, that no conversions have been reported this year, among the teachers or scholars embraced in the institution. It should be mentioned, however, that there is a great deficiency in the reports of auxiliaries. No doubt cheering instances of conversion have occasionally taken place. We feel confident that this is the fact. But the order of things in too many places, we fear, is to despise the day of small things. All *heaven* may rejoice over *one* sinner that repenteth; but the *heirs* of heaven in *this* world will often *fail even to speak* of such an event. Is there not great ingratitude in this? Would that the friends of Sabbath schools alone were in fault.

Nor was the deficiency of reports the only thing to be regretted. There were but few delegates of the County Unions present. This circumstance so often occurs, that the Directors have concluded to hold the future anniversaries of this institution in the first week in May, like the other benevolent societies.

On the whole, it was thought important, in order to give a new impulse to the energies of the Western Union, that a fund should be immediately raised, for the competent support of a general agent. Several animated addresses were made and resolutions passed; and what was still better, these "hard times," a subscription was obtained, before the close of the meeting, which amounted to $214. This subscription will doubtless be enlarged before it is circulated any where else.

The occasion elicited much good feeling; and the 100,000 children in our bounds who are not yet brought under the influence of Sabbath school instruction, were not forgotten, either in the addresses or the prayers.

Hamilton College.—The commencement was held at this institution on Wednesday last. We had not the pleasure of being present, but are gratified to learn that the exercises were attended with unusual interest. Owing to the late circumstances of the institution, there was this year no senior class, though the other classes have been filling up, and the general prospects appear to have been brightening.

The exercises in the morning were, an oration, by Mr. Bacon, and a poem by Mr. Carmichael, candidates for the degree of A. M. These were succeeded by an address to the Society of Alumni, by Mr. Maltby, on the "Influence of the Christian Religion, in promoting a spirit of free inquiry," and by the inaugural addresses of Professors North and Lathrop, who have now attached themselves to the institution.

The degree of A. M. was conferred on the following gentlemen: J. S. Bacon, W. M. Carmichael, Charles Chapman, and George Hastings, alumni of this institution; and on B. Sears, professor in the Baptist Seminary at Hamilton, and Rev. J. D. Pierce, of Sangerfield, alumni of Brown University. Also, the honorary degree of A.M. was conferred on Rev. R. S. Corning, of Otisco, and Mr. Jas. M'Cay, principal of the seminary of Buffalo.

Seventeen new pupils had been admitted on examination, previous to the commencement; and it was confidently expected that this number would soon be more than doubled.

The Trustees of the College have issued a circular, setting forth the claims and the prospects of this institution, which will appear in our next. The present vacation continues six weeks.

Auburn Theological Seminary.—The annual examination commenced at this institution on Friday the 14th, and ended on the following Tuesday. It is spoken of with much approbation.

On Tuesday evening, addresses were given at the presbyterian church, before the Temperance Society, the Theological Society, the Society of Inquiry, and the Rhetorical Society, in presence of a crowded house.

The anniversary of the Sminary was held on the day following. Addresses were given by the students on the following subjects, viz:—

"The immortality of the soul, a doctrine of the patriarchal and Jewish dispensations.

"Italy in the reformation.

"The first advent of the Messiah.

"The agency of the Spirit in conviction.

"Asaad.

"Self-denial in the gospel minister.

"Claims of Greece on American Christians."

This seminary must be continually increasing in importance, through the exertions of the Western Education Society. The friends of Zion will not fail to remember it in their prayers. We learn by our correspondent, that the commissioners did not succeed in electing a Professor of Rhetoric, at their late meeting; and that a committee has been appointed to make further inquiries.

Families destitute of the Bible.—It appears from authentic sources, that there are now in the United States not less than 800,000 such families. Within this estimate, there are 100,000 poor widows, 100,000 women whose husband are degraded by intemperance, between 2 and 300,000 orphans, and 2000 heads of families, who, in the providence of God, are struggling with extreme poverty.

A correspondent of the Boston Recorder, on the basis of this statement, calls upon the females of the United States to the *practice of self-denial*, in favour of contributing to the funds of the National Bible Society. Without waiting for the arrival of an agent, those who are able can make themselves life members; while others can contribute towards making life members of their pastors. Doubtless there are thousands, who, in the single article of dress, might conveniently spare the amount required.

Commencement at Middlebury College, Vt.—This commencement took place on the 19th ult. The degree of A. B. was conferred on eighteen young gentlemen of the senior class; that of A. M. upon ten, who were alumni of the college; that of A. M. honorary, upon four individuals, citizens of the state; and that of M. D. upon two physicians.

In the evening the associated alumni were addressed in an interesting manner by Rev. Mr. Frost, of Whitesborough, N. Y.

Weekly Prayer-Meeting in Loughborough, England.—A weekly meeting, as appears by the Nottingham Review, has been established at this place, for the purpose of praying for a "revival ——of *trade*," &c. Is it not probable that *such* meetings would be well attended in the heart of our own country at this time? Justice to our transatlantic brethren, however, compels us to add, that humanity to the suffering poor, and not the love of filthy lucre, has impelled them to the measure.

"*Give us this day our daily bread.*"—Nothing secures to the Christian a more uniform state of happiness, than a constant lively sense of his dependence upon God for every thing. But are not multitudes who bear the christian name, continually striving to lay up such stores of earthly goods as to secure in some respects a *character* for '*independence?*' If they could really gain their point, one might almost fancy them prepared to erase one of the sweetest petitions of the Lord's prayer.

The Indians.—The second number of "WILLIAM PENN" appears on our first page to-day. It clearly sets forth the validity of the Cherokee title to the land occupied by that nation. Yet this is the land which the Georgians would claim as *their* right, and which the present administration of the general government seem disposed to allow. Justice, humanity, and the voice of an enlightened people, forbid it!

Tracts.—From an article on our first page, it appears that the American Tract Society have at present pretty strong claims upon the public munificence.

Cherokee Alphabet.—The Cherokee Phœnix says, that the employment of their syllabic alphabet has so facilitated the art of reading and writing, that almost the entire population have acquired it without the aid of school-teaching; and that those Cherokees who have attended to their writing one week, write more correctly than the English scholar does after two years' instruction.

Little Papers.—A correspondent of one of the southern journals wonders why more is not said against such inferior prints, as weekly teem with open irreligion and infidelity. The fact is, that such papers are fed by open opposition. The editors have, for the most part, no hope of sustaining them, unless others will consent to *scourge them into notice.*

Diorama.—This is no catch-penny. It is a real curiosity in the art of painting, &c. See advertisement.

The proceedings of the Presbytery of Watertown are thankfully received, and shall appear next week.

For the Western Recorder.

WESTERN EDUCATION SOCIETY.

The twelfth anniversary of this Society was holden at Auburn, on the evening of the 29th instant. In the absence of the President, Rev. Pres. DAVIS, being the oldest Vice-President, took the chair.

The meeting was opened with prayer, by Rev. Mr. Ostrom, of Salina.

After presenting the annual report, the following resolutions were adopted, viz:—

On motion of Rev. Timothy Stow—

Resolved, That the report now read be adopted, and published under the direction of the Board.

By Rev. Wm. Patton, Secretary of the Presbyterian Branch of the American Education Society, seconded by Rev. E. Cornelius, Secretary of the American Education Society—

Resolved, That in view of the past history and future prospects of the United States, there is a loud call for prompt and increased efforts to supply our country with an intelligent and devoted ministry.

Addresses were made by each of the gentlemen above named, in connexion with their respective resolutions, which made a deep impression on the large and respectable audience assembled on this occasion, and added much to the interest of this anniversary.

The following gentlemen were then elected as officers for the ensuing year:—

President

Hon. NATHANIEL W. HOWELL, LL. D.

Vice-Presidents.

Rev. Henry Davis, D.D. Rev. Henry Dwight, Rev. Evan Johns, Rev. Dirck C. Lansing, D.D. Rev. Hezekiah N. Woodruff, Rev. Samuel F. Snowden, Rev. Eben'r Fitch, D. D. Rev. Andrew Yates, D.D. Rev. John F. Schermerhorn, Hon. Robert Porter, John Fine, Esq. Hervey Ely, Esq. Gerrit Smith, Esq. Josiah Bissell, Jr. Esq. Henry Bradley, Esq. Levi Boebe, Esq. George Pomeroy, Esq. Abm. Varick, Esq.

Directors.

Rev. John Frost, Rev. Samuel C. Aikin, Rev. George S. Boardman, Rev. James Richards, D.D. Rev. M. L. R. Perine, D. D. Rev. Henry Mills, Rev. Henry Dwight, Rev. Ralph Cushman, Rev. Aaron Putnam, Rev. Elijah D. Wells, Rev. Wm. Wisner, Rev. John Keep, Rev. Seth Smith, Rev. Levi Parsons, Rev. Miles P. Squier, Rev. Henry P. Strong, Rev. James H. Hotchkin, Rev. Timothy Stow, Rev. Calvin Bushnell. Rev. Azariah G. Orton, Rev. Ansel D. Eddy, Rev. Chauncey Eddy, Rev. Warren Day, Rev. John F. Schermerhorn, Rev. Joseph Penny, Hon. Henry Brewster, Theodore Spencer, Esq. Nathan Munro, Esq. George Huntington, Esq. Edward Vernon, Augustus Porter, James Stocking, Walter Hubbell, Wm. Tilman, Hiram F. Mather, Esq.

Rev. James Eells, *Corresponding Secretary.*
Thomas Spencer, Esq. *Recording Secretary.*
James S. Seymour. Esq. *Auditor.*

Concluded with prayer, by Rev. Dr. Richards.

At a meeting of the Board of Directors, the following resolution was passed:—

Resolved, That the thanks of this Board be presented to the Rev. Secretaries of the American Education Society, and of the Presbyterian Branch of that Society in New-York, for their important services in the late agency through the heart of this country, to promote the interest of the Western Education Society; and also to the Rev. A. E. Campbell, for his co-operation with them in a portion of this agency; and that the Treasurer be authorised to pay their travelling expenses from the funds of this Society.

The Secretaries of the above Societies declined receiving any remuneration for monies paid out for their travelling expenses.

An important change has been made by the Directors in managing the general interests of the Society, as expressed in the following resolutions, which have been adopted, on condition that the same shall meet the approbation of the Directors of the A. E. Society, and of the Presbyterian Branch of the A. E. Society, in New-York, viz:—

Resolved, That an Executive Committee of the Directors be appointed, to consist of *five* persons, including the Treasurer and Corresponding Secretary of the Society, whose duty it shall be to receive beneficiaries on recommendation from Examining Committees; to receive the quarterly returns of young men under patronage; to recommend appropriations, and transmit an account of the proceedings of each meeting to the Directors of the Presbyterian Branch of the A. E. Society.

Resolved, That the Executive Committee be authorised to direct the Treasurer to transmit, from time to time, the funds that may be in his hands, to the Treasurer of the Presbyterian Branch of the A. E. Society, after deducting such sums as may be requisite to defray the incidental and other expenses of the Society.

Resolved, That the Executive Committee have power to appoint agents, and to perform any other duties in the recess of the Board, which in their judgment may be considered important to the welfare of the Society.

Rev. Dr. Richards, Rev. Timothy Stow, and Theodore Spencer, Esq. with the Secretary and Treasurer, were appointed the Executive Committee for the ensuing year.

At a meeting of this Committee, the following persons were appointed as agents, to present the claims of this Society, and bring into operation the system that has been adopted within their respective agencies, viz:—

Rev. James Adams, for Tioga, Tompkins, Steuben and Allegany counties: Rev. Ralph Cushman, for Onondaga and Madison counties: Rev. Samuel W. Brace, for Cortland county: Rev. Timothy Stow, for Cayuga county: Rev. Chauncey Eddy, for Yates and Seneca counties: Rev. Ansel D. Eddy, for Ontario county: Rev. Silas C. Brown, for Livingston county: Rev. Mr. Curry, of Lockport, for Genesee and Niagara counties.

The Executive Committee will hold stated quarterly meetings, to attend to the duties of their appointment, on the *second Thursday preceding the last Tuesday in September, December, March and June*, in the village of Auburn.

Quarterly returns of young men under the patronage of this Society, must be made in season to be presented at these meetings, or they will fail of receiving their appropriations. All appropriations to beneficiaries will hereafter be made by the Directors of the Presbyterian Branch of the A. E. Society in New-York; and the money will be drawn from their treasury, instead of being drawn, as formerly, from the Treasurer of this Society at Auburn.

By order of the Board,

J. EELLS, *Cor. Sec'ry.*

Westmoreland, August 24, 1829.

The annual report of this Society may be expected in the next Recorder.

To the Editor of the Western Recorder.

SIR—My notice having been drawn towards Capt. Pond, and the packet-boat Citizen, of the Citizen's Line, by a criminatory card, bearing date 29th July, near Utica—I have made it my business, in proceeding eastward, to take my passage by that boat, in order to observe for myself, the demeanour of the captain and the character of the boat: And I feel it a duty thus to record my perfect satisfaction in both, and my earnest recommendation of Capt. Pond, and of the boat, while under his charge, to all who wish for the protection and the services, on this route, of the establishment and manners of a real gentleman. C. STUART.

Schenectady, Aug. 14, 1829.

The Canadian Indians.—We learn, from the Kingston Gazette, that a public examination of the Indian Mission Schools, at Grape-Island and Rice-Lake, took place, July 18th, in presence of a very respectable and attentive congregation. The progress of the children in spelling, reading and writing, appeared to be very great. Some of the Grape-Island children also manifested considerable knowledge of the elements of Geometry, Natural History, Geography and Grammar. The infant school system has been recently introduced among them; from which much benefit is hoped and expected, especially in teaching them to understand and speak the English language. The correspondent of the Gazette adds—

"But what is still more pleasing to the christian mind, is their deep and experimental knowledge of the Lord Jesus Christ. To see the warm tear of gratitude rolling down the sunburnt cheek of the child of nine or ten years of age, while his voice is sounding the high praises of Emmanuel, is a scene too affecting to justify an attempt at description. And to hear these little ones with fervency calling upon *Kishah-muneloo* to bless the white brethren, who sent them the *good book which tells about Jesus*, would melt the most obdurate heart, and constrain the most sordid to *feel in his pocket.*"

POLITICAL.

FOREIGN.

The foreign news by the latest arrivals at New-York and elsewhere, is but one day later than that which was published last week. No further intelligence had been received from the seat of war, except that all active operations have entirely ceased on the part of the Turks, since the fall of Silistria. Of the 40,000 Turks which composed the army of the Grand Vizier, previous to its defeat by the Russians near Pravadi, only 15,000 had returned to Chumla.—Several skirmishes were said to have taken place, in the neighbourdood of that place, all of which terminated in favour of the Russians.

On the subject of the recent defeat of the Turks, the New-York Daily Advertiser remarks:—

"Although the Turks fight desperately, particularly when in garrison, it is apparent that the attempts to instruct them in modern tactics have been only partially successful. We have never supposed that they would be able to meet their enemies in open field battle, upon equal grounds. The Turkish policy should have been, according to our judgment, to force the Russians to waste their strength in sieges, where they would be exposed to the influence of the climate, and the ordinary hardships which usually attend invading armies, when operating in the midst of their enemy's country. We shall not be surprised to hear before long, if the Russians are able to concentrate their forces, that they are endeavouring to push on towards Adrianople.

"The news from the seat of war will become more and more interesting, as the season advances. A few months must, as we apprehend, disclose the real policy of neighbouring nations; whether they mean to let Russia go on to an unlimited extent; or when she has advanced to a certain point, to interfere, and put a stop to her progress. There is some talk yet in Europe about the balance of power. Perhaps we may find out what it means."

DOMESTIC.

Address of the Creeks, to the Citizens of Alabama and Georgia.

We, the chiefs and head men of the Creek nation, have very recently understood that much alarm and excitement have been produced in various parts of your country. We learn that it is reported among your citizens that the Creek nation is becoming hostile and unfriendly to the citizens of the United States; and we learn that much uneasiness is manifested on account of it. All this we are extremely sorry to hear; and we take this method to inform the people generally, that there are no such views in contemplation among the people of the Creek nation, and the report has been gotten up by some malicious person or persons to excite the feelings of the white people against us, perhaps for their personal advantage; and perhaps to arouse the feelings of the Executive of the United States, for the purpose of forcing us, contrary to our will, from the land of our great forefathers, which has been our inheritance from generation to generation—from time immemorial.

Independent of all moral right and moral law, by which we hold the same, the government of the United States has, by a solemn treaty, made and entered into at the city of Washington, by all the constituted authorities of both nations, acknowledged, recognised, and guaranteed to the Creek nation forever, all the land we now hold, though that is but little; and we can never think of moving from it. Our children are near and dear to us; and we must cherish and support them. We wish to live in peace with our white brothers; and we wish our children to live in peace after we are dead and gone. We wish to cultivate peace and harmony for ever. We wish and instruct our children to adopt the manners and customs of the whites, as far as they are capable of so doing, as we find our neighbours, the Cherokees, are fast advancing in the arts of civilised life. This has convinced us that we can do the same; and in the course of a few more generations, our old habits, manners, and customs, will, we confidently believe, be fully and completely eradicated, and will assume all the arts of civilisation.

Now, friends and brothers, we appeal to your feelings of justice and magnanimity for a co-operation in our cause. You are a great, happy, and magnanimous people. You understand how to appreciate free principles, free laws, and free institutions; and according to your honest conceptions of such laws, you will deal out to us all the rights and privileges that we are entitled to, and that have been guaranteed to us by the government of the United States.

In closing this communication, we beg you, on the part of our nation and ourselves, to accept the warmest feelings of friendship and good will; and be assured that our nation will never spill the blood of our white friends and brothers, so long as the water runs and grass grows.

SIGNED BY FIFTY CHIEFS, AND AN INTERPRETER.

Creek Nation, August 3, 1829.

Riot and Murder.—It appears from the following article, in the Cincinnati Daily Advertiser, that the enforcement of the ordinance expelling the coloured population from that city, has been attended with some of the consequences which might have been anticipated:—

"A certain portion of the population of this city, having taken it upon themselves to drive away the coloured people who still linger in the city contrary to law, assembled in large numbers on Thursday and Friday nights, and attacked the dwellings of some of the blacks, breaking their windows, &c. to the great annoyance of the neighbours to the distance of several squares. On Saturday night, the excitement was greatly increased, and the coloured people, in one of the houses which were assaulted on Thursday night, provided themselves with fire arms for their defence. A mob assembled, the house was attacked, when a gun was discharged from one of the windows, the ball from which struck a young man by the name of Ely Herricks, and passed entirely through him, entering near the back bone, and coming out near the navel. He expired between 9 and 10 o'clock yesterday morning; when a jury of inquest was summoned, whose verdict was, that he came to his death by being shot with a ball by some person to them unknown. Ten blacks and seven whites were arrested on Saturday night, immediately after the shooting, and committed to jail. Yesterday afternoon the mayor issued a proclamation, calling on all good citizens to assist the constituted authorities in preserving the public peace."

Militia System abolished in Delaware.—The state of Delaware has abolished their militia system altogether. The Philadelphia Aurora says—"It is a creditable act, and we cherish the hope that Pennsylvania and other states will follow the example. It has been estimated that it costs the state of Pennsylvania and its citizens upwards of three millions of dollars annually, to support the caricature of an army; to perpetuate a series of periodical nuisances; to scandalise and bring into contempt the military art; to corrupt the morals of the people, &c. without the least particle of benefit, immediate or prospective, to the state." The Aurora further says—

"It has been established by the concurrent testimony of most of the eminent military men of the country, that the militia laws, as universally enforced and observed, in place of promoting military science and discipline, produce a direct contrary result. No dispassionate person, who has ever witnessed our militia musters, trainings, and battalion days, will for a moment doubt the correctness of this conclusion. As military displays, they are a ridiculous burlesque; as schools of vice, deplorable. Many a youth is there initiated into the practice of drunkenness; and the records of the county courts bear testimony to the violence done to morality. Insubordination, disorder, and debauchery reign predominant and uncontrolled."

Death of Mr. Kelsey.—We mentioned last week the remarkable case of abstinence of Mr. Reuben Kelsey, of Fairfield, who is since dead. Exhausted nature could hold out no longer than the *fifty third day* of his starvation, and the unfortunate youth expired on the 24th inst. We are told that he omitted going to the well for water, (as was his usual practice during this extraordinary fast), on the day preceding his decease, and that his friends induced him to take two table-spoonfuls of water gruel at that time; which, as they all aver, and the physicians acquainted with the case believe, is the only article of sustenance which he had taken for *fifty-two days!* His body is represented to have had the appearance of a mummy; the flesh being wasted away, the skin discoloured, and dried to the bones. The deceased appears to have laboured under the delusion of an extraordinary revelation being committed to him, telling his friends it was his lot to fast for forty days. At the expiration of that time, it was expected that persuasion might induce him to eat; but he persisted in saying he had no divine *command* to eat, but wonders would yet be wrought by him, &c. In this way he continued, till fasting rendered his speech quite inarticulate, and his remaining faculties gradually failed.—*Little-Falls Friend.*

Assassination of Mr. Poinsett.—The Pensacola Gazette, of the 3d ult. mentions the arrival at that place of the U. S. sch'r Shark, Capt. Voorhees, from Trinidad. While at that island, on the 20th of July, Capt. V. understood that letters had that day been received from Vera-Cruz, stating that the U. S. minister, Mr. Poinsett, had been assassinated in the city of Mexico. The report was generally believed at Trinidad.

Swearingen Convicted.—An extra from the Cumberland (Md.) Advocate office, dated the 22d ultimo, states, "that the trial of George Swearingen, for the murder of his wife, in this county, on the 8th day of September last, was closed this day, at 4 o'clock, P. M after a patient and laborious session of four weeks. The jury retired about ten minutes, and returned with a verdict of "guilty of murder in the first degree."

Lead.—By the Galena Miner's Journal, of the 25th July, we learn that Gen. Dodge has commenced arrangements for reaching New-York with his lead, by the lakes and the Erie canal. The Journal says the General "is actually engaged in hauling lead to the Quiscensin, about twelve miles distant from Dodgeville," whence it will be conveyed up that river, and across the portage to Green-Bay. The Mississippi is too low for boats to reach New-Orleans, and necessity has thus turned the course of this article into its natural channel of conveyance.—*Buffalo Jour.*

Fatal Mistake.—A long obituary notice is published in the Norfolk Beacon, of Mr. Elisha Copeland, whose death was occasioned by a mistake in taking medicine. Feeling somewhat unwell, he prepared for himself, as he thought, a slight dose of magnesia, but unfortunately instead poured out two table spoonfuls of tartar emetic. Errors of this kind are of such frequent occurrence, as implies great carelessness in the use of medicines; and it is only by giving publicity to the fatal results which they sometimes produce, that we can hope effectually to admonish persons to be more on their guard.

Fire.—The bleaching establishment of Mess. Joseph & Benjamin Marshall, with several small buildings appertaining thereto, in the neighborhood of Hudson, with their contents, were destroyed by fire on Monday last. The loss is estimated at $40,000, a considerable portion of which was insured by the different companies in New-York.

Salt.—In Kenhawa county, Va. the quantity of salt made from the salt springs is said to have exceeded 2,000,000 bushels.

The slave ship Fame, of Cadiz, arrived at Havana, from the coast of Africa, landed 300 and odd sick slaves on the coast, to the windward of Matanzas, and lost 600 slaves and 60 of her crew, on her passage from Africa.

Judge Birdsall, of the 8th district, has resigned his office. The vacancy will probably be filled at the meeting of the court of errors, this month, in New-York.

There are (says the Boston Recorder) in this city, four children, six years of age, who were born at one birth, two girls and two boys.

NOTICE.—The Examining Committee of Clinton will hold their next meeting on Thursday the *tenth* of September next, at 1 o'clock, P. M. at the residence of Dr. Davis, Clinton.

ABIJAH CRANE, *Sec'ry pro tem.*

Hampton, Aug. 27. 1829.

NOTICE.—The season having arrived, when the ladies of the presbyterian churches of Utica are in the habit of fitting out a box of clothing for the missionary station at Mackinaw, and as the mission are now greatly in need of supplies, for the ensuing winter, it is desirable that liberal aid should be rendered towards the object, without further delay. The place of deposit is at Mr. Philip Thurber's, in LaFayette street, where the ladies will meet to sew on the Friday afternoon of each week, till the first of October, when the box will be closed and forwarded. It is hoped that the offerings on this occasion will be spontaneous, so that the labour of soliciting individual subscriptions from house to house may be saved. *Sept.* 1, 1829.

SYNOD OF UTICA.

The Synod of Utica will be opened with a Sermon, in the First Presbyterian Church, in Utica, on the 15th day of September, at 7 o'clock, P. M.

The Presbytery of Oneida will meet on the same day, in the session-room of the first Presbyterian Church, at 2 o'clock, P. M.

NOTICE.—An adjourned meeting of the Western Domestic Missionary Society, is to be holden on the evening of the third Wednesday (16th day) of September inst. at 6 o'clock, at the session-room of the 1st Presbyterian Church, in this village, for the purpose of adopting such alterations in the plan of the Society as may be deemed expedient.

CHARLES HASTINGS, *Rec. Sec'y.*

Utica, Sept. 1, 1829.

DEATHS.

In this village, on the 25th ult. Mrs. *Eunice Thurston*, wife of Mr. Adam Thurston, aged 59.

In New York, on the 25th ult. Mr. *Gift Hitchcock*, merchant, of Rochester, brother of Drs. M. & A. Hitchcock, of this village, aged 31.

At the residence of Col. C. Snowden, Mount Pleasant, on the 10th ult. Miss *Roscita Henry*, late of this village.

In Mexico, N. Y. on the 18th ult. Mrs. *Cynthia Hall*, wife of Mr. Samuel Hall, and daughter of Mr. Joshua Emery, of Walpole, N.H. aged 33. The deceased had been a member of the presbyterian church for several years, and died in full assurance of that blessed hope which is an anchor to the soul. She called her family together ten days before her death, and told them she was going to Jesus; that there was nothing here worth staying for, and she desired to be with her Saviour. During a sickness of fourteen weeks, she was never heard to murmur or complain.

Printers in this state, Vermont, New-Hampshire and Massachusetts, are requested to notice the above.—*Comm.*

SHEARMAN & THOMSON,

HAVE received 2000 yds. BURLAPS, 36 inches wide, a cheap article for HOP-SACKS.

Utica, Sept. 1, 1829. 35w3

WHITESBORO' ACADEMY.

THE Trustees of the Whitesboro' Academy give notice, that the Female Branch of the Academy was opened in said village, on the 20th of August ult. under the instruction of Mrs. ANN NICHOLAS, of Albany.

The Trustees are happy to say, that Mrs. Nicholas possesses all the talents and accomplishments necessary for an instructress, and as such they recommend her to the public.

The Male Branch of the Academy will be opened at the same place, on the 10th of September inst. under the instruction of Mr. HARVEY BLODGETT, late of Amherst College, who comes highly recommended as a man of talents and experience in instructing.

The terms of tuition in the male department, the usual charges in country academies. The female as follows:—

ENGLISH BRANCHES.

Orthography, Reading, Writing, Arithmetic, Plain Sewing, and Geography, per quarter, $3.

Geography, English Grammar, Arithmetic, Writing, and History, $4.

Geography, Grammar, Rhetoric, Arithmetic, History, Jamieson's Grammar of Logic, and Elocution, $5.

Geography, Grammar, Rhetoric, Arithmetic, History, Porter's Analysis of Elocution, Alexander's Evidences of Christianity, Paley's Moral Philosophy, Kaime's Elements of Chemistry, Brown's Philosophy of the Mind, Critical Reading of Milton's Poetical Works, Conversations on Natural Philosophy, and on Political Economy, $6.

Music, including the use of the Piano, $10.

FRENCH, $5.

Writing taught by Mrs. Nicholas, on the Carstarian system,

ELIZUR MOSELEY,
WM. G. TRACY,
LEWIS BERRY,
HENRY R. STORRS,
S. NEWTON DEXTER,
THEODORE SILL,
SETH S. PECK,
AMOS CAMP,
ELON GALUSHA,
BENJAMIN S. WALCOTT,
JOHN FROST.

Whitesboro', Sept. 1, 1829. 35

WANTED,

10,000 yards Domestic FLANNEL, 4,000 yds. Family made Carpets,

By SHEARMAN & THOMSON.

Utica, August 25, 1829. 34x4

GRAND EXHIBITION.

THE new, splendid and complete DIORAMA of the HUDSON RIVER, from the city of New-York to Albany, painted on four thousand feet of canvass, by Mr. R. JONES, is now exhibiting at Washington-Hall.

It represents the City and Harbour of New-York, the Shipping passing the Narrows, &c. taken from Wehawk: Also, Hoboken, the Palisades, Haverstraw Light-House, the Highlands, West-Point, Brilliant Sunset, Newburgh, Catskill Point, distant Mountains, &c. For particulars see bills.

Admittance, 25 cents. Children half price. Doors open at half past 7: Exhibition to commence at half past 8 o'clock, every evening. *August* 25, 1829.

NEW BOOKS.

HASTINGS & TRACY have just received, from E. Littell, Philadelphia, the Religious Magazine, or Spirit of the Theological Journals and Reviews; and the Journal of Foreign Medicine—elegantly half bound, with calf backs. *Utica, Aug.* 25, 1829.

WANTED.

A FEW additional BOARDERS. A number of young men can have a pleasant seat at table, and the Subscriber's undivided attention; or no charges. Neat and fashionably furnished apartments kept in reserve for transient persons. E. WOODWORTH.

Utica, August, 1829. 31

CHRISTIAN ALMANACK, FOR 1830.

THIS valuable Publication is now ready for delivery, at the Depository of the American Branch Tract Society, No. 145, Genesee street, next door above the Great Western Museum. Auxiliary Societies and individuals, who design to supply themselves, are reminded that the work is prepared thus early, to give ample time before the opening of the new year, to have it circulated extensively. All orders addressed to EDWARD VERNON, Agent, No. 145, Genesee street, Utica, will be promptly executed. Terms—*Cash*—To Auxiliary Societies, or to individuals to sell again, $3.50 per hundred. *August* 18, 1829. 33

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and Lafayette streets, a few rods west of his old stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

ALE, PORTER, & BROWN-STOUT.

THE Subscriber makes and keeps constantly for sale, Ale, Porter, and Brown-Stout, of the first quality, in kegs and bottles, corner of Second & Bleecker streets, on the east side of Chancellor Square.

Also, a constant supply of Fresh YEAST.

FREDERICK MARR.

Utica, August 18, 1829. 33m3

LOOK ONCE MORE.

THE Subscriber having been appointed Auctioneer for the county of Oneida, offers his services as such in all cases, (where an auction room is not required), for selling real and personal Property at any place within the county. All orders in relation to the duties of his office will be thankfully received, and promptly executed. Communications left at the store of JOHN OSBURN, at the offices of E. S. COZZEN or JOHN PARSONS, Esqs. or at my residence, will be punctually attended to, by the public's humble servant,

H. W. OSBURN.

Utica, April 7, 1829. 14

POETRY AND MUSIC.

For the Western Recorder.

The heart of pious susceptibility will readily respond to the sentiments contained in the following lines :—

"This is the day which the Lord hath made."—PSALM cxviii, 24.

Holy day of heaven-born rest,
Sweet relief from worldly toil;
Day which God himself hath blest;
And on which he deigns to smile.

First and fairest of the seven;
Full of blessings from above;
Emblem of the joys of heaven;
Token of the Father's love.

Day on which our Saviour rose,
Triumphant o'er the ruthless grave;
Conquer'd death, subdued his foes,
And life divine to mortals gave.

Day on which the heavenly dove
Sheds his richest influence down;
Wing'd with messages of love,
From the Father and the Son.

Day on which assembled saints
Throng the consecrated place;
Sending praises and complaints
Upward to a throne of grace.

Here the heaven-taught herald pleads,
Pointing to a world to come;
Turns the sacred page, and reads
Saint's reward, and sinner's doom.

Day of ever-daring rest,
Where no Sabbath's sun goes down;
Joy unmingled to the blest;
Full reward, and glory's crown.

Songs unceasing fill that place;
Immortal youth, without decay;
Labour, without weariness;
Time, in one eternal day. D—D.

"*The Rudiments of Music, by Robert Brewer: Edinburgh*," &c.—An old book, bearing this title, fell in our way not long since, the perusal of which afforded us no small share of amusement. The language was somewhat quaint and obsolete; and the illustrations homely, and sometimes even ridiculous. But the ideas, we might almost say, were entirely modern. This last fact not a little surprised us. The writer presents to us a singing school, with its peculiar claims and difficulties; and prescribes the manner of procedure, in tuning and forming the voice, inculcating sentiment, &c. with such exactness and propriety, as strongly to remind us of a modern school of a superior order. It would seem, from a perusal of this little book, that fifty or a hundred years ago, the claims of sentiment were well understood and felt, at least in the emporium of Scotland; and that what the friends of musical reform in our own country are now insisting upon, is nothing new—nothing but what was always, more or less, inculcated in seasons of musical reform, on *strictly christian principles*. We say on *christian* principles, because music has often been highly cultivated on principles of *mere professional skill*, to the great detriment of the spiritual interests of psalmody.

The book has now gone from us; and we regret that it was not in our power to copy a few passages for the benefit of our musical readers. One or two specimens of the music, however, will appear in the next edition of Musica Sacra, to be issued in the ensuing autumn.

Church Music, considered in reference to its original design and its present state.—The Biblical Repertory, new series, Vol. 1, No. 3, just issued at Princeton, N. J. contains an article bearing this title, which occupies nearly twenty pages. To the sentiments of the writer we can cheerfully subscribe; and we are glad that one of our American Quarterlies, of so respectable a character, has taken this important subject in hand. The discussion, we presume, will be continued in the future numbers of the work.

MISCELLANEOUS.

"WHY WILL YE DIE."

The following remarks conclude the Rev. Mr. Clark's sermon, in the last National Preacher, on the conduct of sinners towards the Son of God :—

1. The sinner's final ruin is *unnecessary*. All the purposes of his personal perdition may now be answered in the Saviour. The law can be honoured, and God honoured, and he escape damnation. All the purity of the precepts, and all the attributes of the godhead, are displayed in the Lord Jesus Christ, far more amply than in the volume of "smoke that ascendeth up for ever and ever." O yes; the cross, that everlasting monument of a dying Saviour, reveals the Deity far more intelligibly than the "everlasting fire." Hence, the sinner is lost, not because of any necessity for his ruin; not because of any doom that chained him down to death; not because his salvation was impossible; not because Heaven could devise no other expedient for securing the divine veracity; not because of any thing we can think of; but that he "chose darkness rather than light," and "death rather than life." Hence,

2. His ruin will be self-induced. By this, I do not mean merely that he is a voluntary agent in breaking the divine law. This, sin always implies. I intend more than this. The sinner puts forth his hand, and thrusts from him the charter of forgiveness. He might have had life after he was condemned; after his death-warrant was written and sealed; after the pit had been prepared to receive him. Nay, when hell itself was begun in his bosom, and the divine anger was consuming him, even then eternal life was possible; but he "chose death!" Hence,

Finally, his ruin will be wanton. He will be viewed for ever as having sported with his soul; as if it had been a pearl, and he had run with it to the mouth of the pit, and cast it in; or as if it had been a combustible world, and he with a torch had set it on fire. He employed himself in scattering firebrands, arrows, and death, and still professed himself to be in sport. The man who plunges the knife into his own heart, does not more wantonly die, than the impenitent hearer of the gospel plunges himself into perdition. O, how affecting, that hell should be thus peopled by a world of suicides, who dared the vengeance, and tantalised the compassion, and despised the forbearance of the Eternal! It might reasonably have been presumed, "*They will reverence my son.*" But no! insulted Jehovah! they pour indignity upon his name and his cross, despise his messengers, and "perish in their sins," rather than to do homage, and humbly seek redemption through his blood.

From the Connecticut Observer.

HARD TO PLEASE.

We have some among us whom it is very hard to please, in many things. If an effort, for example, is made to extend the circulation of tracts, they take alarm, and offence too, and proclaim to the world that the friends of tracts are putting them in the place of the bible. They will have nothing to do—not they—in this wicked substitution. Not a cent will they give for such a vile object as this. "Why do you not circulate the bible, say they, the unadulterated bible, without note or comment, instead of crowding our houses with tracts, which advocate harsh and obsolete doctrines! Are you afraid the bible will teach different doctrines?" Well, we do not, for their carping, give up the circulation of tracts, to be sure; but in process of time, we come forward with a plan for putting a bible in every family. Now, surely, we shall be in no want of assistance. These opposers of tracts, and warm friends of the bible, will of course rejoice in the opportunity to join with us, in this noble object. Ah, no. They like this project no better than the other. They are friends of the bible—warm friends, no doubt; but then they do not like the *mode* of doing the thing. There is a great society established, and the agents have too much for their services, and they are not the right sort of men, and the bibles cost "$8.33," a piece; and besides, there are other things in the way. Nothing but carping can you get from them, for this object.

We would tender our advice to this class of the community, that as they are so warm friends of the bible, and wish so earnestly it should be placed in every family, they forthwith, either as individuals, or as a Society, go about the work *in their own mode*. They can have agents of their own way of thinking. *They need not give them any thing for their services*. These objections, therefore, need not hinder them a moment. The bibles they need not get of the American Bible Society, if they can get better and cheaper ones any where else. Let the work be done at once, and it will be a better evidence of real friendship to the bible, than volumes of pretensions, while nothing is done but carp at the efforts of others. We should have some hope that our advice would be followed; but so it is, we already hear the murmur, "Are there not many around us suffering for the necessaries of life? Our neighbours are hungry, naked, sick, and in prison, and shall we not first administer to their necessities?" This "care for the poor" has been an obstacle in the way of charity for a long time. We fear it will prevent the execution of the plan to which we have advised.

BIBLE CLASSES.

A clergyman in the eastern diocese conducts an interesting class, somewhat in this way. He prepares himself as thoroughly as his other duties will permit, on a given portion of scripture, with which the scholars also have the whole week to make themselves critically acquainted. On the evening appointed, he meets his class, and finds upon the table before him a number of written questions, placed there by any pupil who may have found a point of special difficulty in the appointed lesson. These questions furnish suggestions for his familiar conversational exposition. It will be perceived that this plan differs essentially from the minister's proposing the questions, and the scholars preparing the answers. And the great advantages which it secures appear to us to be these. The class is spared all possible embarrassment, whilst their doubts, difficulties, and objections, are proposed for solution; and those subjects are brought up for discussion, which are most interesting to the scholars, rather than those which would have occurred to the teacher in the merely intellectual, and often very dull and irrelevant, meditations of his study.—*Phil.* [*Epis.*] *Rec.*

THE FRENCH SOLDIER SAVED FROM SUICIDE.

In the last report of the Bible Society of Nismes in France, we find an affecting anecdote of one of their subscribers, who was formerly attached to Bonaparte's army. An officer of the Society, struck with his modest zeal in support of the cause, ventured to ask him whether his attachment to the society did not proceed from a knowledge of the soul-enlivening contents of the bible. "It is so," said he, "and I will inform you how it took place." He then added :—

"Under the late Emperor, I was attached to the army; and being taken prisoner and carried to England, I was confined in one of the prison-ships. There, huddled together one above the other, and deprived of every thing that could tend to soften the miseries of life, I abandoned myself to dark despair, and resolved to make away with myself. In this state of mind, an English clergyman visited us, and addressed us to the following effect: "My heart bleeds for your losses and privations; nor is it in my power to remedy them; but I can offer consolation for your immortal souls; and this consolation is contained in the word of God. Read this book, my friends, for I am willing to present every one with a copy of the bible, who is desirous to possess it." The tone of kindness with which he spoke, and the candour of this pious man, made such an impression on me, that I burst into tears. I gratefully accepted a bible; and in it I found abundant consolation, amidst all my miseries and distresses. From that moment the bible is become a book precious to my soul; out of it I have gathered motives for resignation, and courage to bear up in adversity, and I feel happy in the idea that it may prove to others what it has been to me."

EXTRACT.

I have lived to see that this world is full of perturbations; and I have long been prepared to leave it, and gathered comfort for the awful hour of making up my account with God, which I now apprehend to be near. And though I have, by his grace, loved him in my youth, and feared him in my age, and laboured to have a conscience void of offence towards him, and towards all men; yet, if thou, Lord, shouldst be extreme to mark what I have done amiss, how shall I abide it? Where I have failed, Lord, show mercy to me; for I plead not my righteousness, but the forgiveness of my unrighteousness, through his merits, who died to purchase pardon for penitent sinners. And since I owe thee a death, Lord, let it not be terrible, and then choose thy own time; I submit to it. Let not mine, oh Lord, but thy will be done.—*Richard Hooker.*

OLDEN TIMES.

The following order issued by the General Court of the province of Massachusetts, in September, 1639, shews that ridiculousness of costume is not peculiar to the present time :—

"Whereas there is much complaint of the excessive wearing of lace, and other superfluities, tending to little use; but to the nourishment of pride and exhausting of men's estates, and also an evil example to others: It is therefore ordered, that hereafter no person whatever shall presume to buy or sell any manner of lace in this jurisdiction; and that, hereafter, no garment shall be made with short sleeves, whereby the nakedness of the arms may be discovered; and such as have garments, already made with short sleeves, shall not hereafter wear the same, unless they cover their arms to the wrists with linen; and that hereafter, no person shall make any garment for women, with *sleeves more than a half an ell wide*; and for the present reformation of *immoderate great sleeves*, and some other superfluities, such as *immoderate great breeches, double ruffs*, &c., this court has thought fit to suspend all proceedings respecting them, in expectation that the officers and members will speedily proceed against all such offences."

THE DEMAGOGUE.

We have said that the demagogue disregards the distinction between *persons* and *things*. His object is, to raise *himself*; but in the present state of society, this is often best done by raising *others*. When one has shown his power a few times in this way, he becomes a man of consequence. Other demagogues desire his help, and are willing to pay for it, by raising *him*. We all know to what this leads; and we only mention it, to show that one may be a genuine demagogue, who appears wholly devoted to the elevation of another. The truth is, while they all endeavour to use *the people* as *things*, continually, they use each other, and consent to be used by each other, *as things* in turn.—*Vt. Chron.*

HOW TO COLLECT AN AUDIENCE.

A correspondent, on whose authority we rely implicitly, writes us as follows :—"About three weeks since, Mr. B. an universalist preacher, went to the Furnace Village, in S. I believe, to pay them a visit, and perhaps in concert lay plans of operation there. He entered upon the work in the follwing manner. He went round among the people of the village, and invited them to the store of a Mr. —, where he treated them to whatever they wished to drink. Some took beer, others lemon punch, or whatever their taste required; and then this kind minister of the glorious gospel of the blessed God paid the bill. Being invited to come and *preach* to them, he made an appointment thus to do, the next week." Our correspondent says he had this information from one who "was present at the hospitable entertainment.—You may therefore publish it without fear. I wish you would publish it in full."—*Connecticut Observer.*

A DEPARTED FRIEND.

Jesse Heston died on the 9th ult. in Bucks county, Pa. in the 86th year of his age. A grievous cancer in his face shortened his days, and terminated his life. He has left more than forty descendants. The editor of the Westchester Village Record, about fifteen years ago, overtook him on the road and entered into conversation, during which the old gentleman related the following anecdote :—

"Nicholas Wain (said he) was a member of our society, resident in Philadelphia. He was often applied to for information and advice, which he freely communicated. As I sat with him one day, the carrier handed in a newspaper, which he was perusing, when a plain friend from the country came in, and seeing him thus engaged, remarked—"Ah, Nicholas, dost thou take the newspapers?" "Assuredly Jonathan, he replied, thou comest to me for *advice* and *information*; and how could I impart, if I did not derive aid from the well regulated journals of the day?"

ANECDOTE.

Some time since a preacher, by the name of S——, travelling through the county of B——, called upon Mrs. ——, a member of the presbyterian church, and after the usual compliments of "How do you do, sister," &c. took his seat. The reverend gentleman, after taking a little breath, began as usual to deal out the most bitter reproaches against those doctrines commonly called Calvinistic; and boldly affirmed, "If I could believe those doctrines, I would take my fill of *sin*." "Pray sir," said the lady, "how much *sin* would *fill* a *Christian*?"—*Col. Mag.*

Wrongs are engraved on marble; benefits on sand.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$110 00a	Sole, oak tanned, lb	19a22
Pearl	115 00a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a14	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8 3-4a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	10 12a
Alabama	9a11	—— prime	7 50a8 00
Feathers,		Pork, mess	18 00a18 50
Live American, lb	35a36	—— prime	10 25a10 50
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 50a2 62	Butter, NY dairy	12a16
Scale	1 50a1 75	Hog's Lard	6a7
Pickled, bbl	3 75a4 25	Cheese, Amer	6a8
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	9 50a10	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-island, bush	49a50
American	8a9 3-4	Liverpool ground	42a43
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	5 00a5 12	Havana, white, lb	12a14
Western (canal)	5 12a5 25	—— brown	9a10
Rye flour	3 37a3 50	New-Orleans	7a8
Indian meal	2 37a	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a	*Tallow,*	
—— western	1 00a1 06	American, lb	6 1-2a7
Rye	60a62	*Teas,*	
Corn, north yellow	58a60	Bohea, lb	30a32
Oats	36a38	Souchong	50a75
Barley	51a55	Hyson-skin	55a80
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	90a1 15
LaPlata, lb	15a16	Gunpowder	1 10a1 40
S. A. horse, p'ce	1 50a1 75	Imperial	1 10a1 40
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	9 1-2a6
Lumber,		Cuba	12a20
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 37a2 50
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, LP	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a38
Hoops, per M	25 00a	—— pulled	18a30
Staves, pipe	41 00a42 00	Common	18a25
—— hhd	31 00a32 00	Spinning	18a30
—— bbl	25 00a26 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	5-8	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or	broken
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

M. BAGG'S TAVERN.

THE Subscriber respectfully informs the Public, that his old Stand, at the corner of Genesee and Main streets, having been thoroughly repaired, is now completely fitted up for the accommodation of travellers and boarders. M. BAGG, in connexion with Mr. ALFRED CHURCHILL, begs leave to assure such Ladies and Gentlemen as may favour them with their custom, that every exertion shall be made to render their residence pleasant and comfortable; and they hope to merit the patronage this establishment has heretofore enjoyed from a generous public. MOSES BAGG.

Utica, Dec. 16, 1828. 51

ANTI-DYSPEPTIC PILLS.

JUST received, *Dr. Chapman's Anti-Dyspeptic or Sour-Stomach Pills* —Indigestion or sour-stomach is acknowledged by medical writers to be a complaint of a stubborn kind, at all times very difficult o' cure. This is sufficiently illustrated in the disappointment of those who unfortunately suffer under it, as they for the most part find, after having tried many things to little or no purpose, that they are at last obliged to use for perhaps the remainder of life, such articles as can at best but palliate the disease. Under such circumstances, any medicine capable of removing the complaint, must surely be an article highly deserving the attention of all those who are afflicted with it. The proprietor of these Pills is therefore happy in offering to the afflicted an invaluable medicine, the success of which has never been equalled for the cure of dyspepsia in its most complicated forms: such as loss of appetite, nausea or sickness at the stomach, and sometimes vomiting, belching up water which is sometimes tasteless, but most commonly sour, gnawing pain in the stomach, heartburn, or what is commonly called sour stomach, costiveness, paleness of the countenance, languor, lowness of spirits, palpitation of the heart, vertigo or dizziness, disturbed sleep, &c. Whoever applies these Pills in the above disease according to the directions, will never be disappointed, as they have never once been known to fail in producing a radical and permanent cure. The use of a single box will convince the most unbelieving of their efficacy. They will most effectually remove all sourness of the stomach, not merely by neutralising the acid, but by correcting that morbid state of the secretions which give rise to it; and at the same time will restore to the debilitated organs of digestion that tone and vigour, which is absolutely necessary to the well being of the animal economy.

The above valuable Medicine is for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 26

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

UNITED STATES HOTEL.

A. SHEPARD has removed from his former stand, at the lower end of the village, to the above Establishment, which is spacious and airy, having an elegant dining-room, handsomely fitted, seventy feet long, many private parlours, and good single bed-rooms. It is situated on Genesee street, a few rods above the canal, where it is remarkably pleasant, having a view of the village and surrounding country. The establishment is new, the furniture appropriate; and from his experience in this business, his extensive acquaintance, and his knowledge of what is due to travellers generally, he trusts the public will be satisfied with their treatment. At this establishment he can accommodate double the number of persons which he could at his old stand, and more comfortably; and it is intended that nothing shall be wanting to render it a desirable resting place for ladies and gentlemen.

There is a Stage Office attached to the establishment, where seats may be taken in any direction from this place. Baggage taken from and to the canal free of expense. ☞ Board, by the day, week or month.

Utica, Oct. 27, 1828. 44

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood*. From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula; King's Evil, ulcerated Sore Throat; Ulcers of every description, particularly Fever Sores, however old and inveterate; Mercurial Affections; Chronic Rheumatism; General Debility; Derangement of the Stomach, attended with puking; White Swellings; Diseases of the Bones and Skin, as Scurvy, Salt Rheum, Shingles, Tetters, Blotches of the Face, &c.

The following recommendation, from a highly respectable physician of this village, and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine :—

UTICA, *August*, 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.

NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July*, 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation, and *healed the sores perfectly*. Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton; when I began taking your Ambrosion; a few bottles of which removed the complaint, and restored me to health.

JBMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

To Dr. G. Marshall. June, 1829.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.

To Dr. G. Marshall. July, 1829.

To be had of Messrs. WILLIAMS & Co. H. STORRS & Co. Dr. M. HITCHCOCK, Druggists, Genesee street: Dr. NEWEL SMITH, and the Proprietor, Liberty st. opposite the Clinton House, Utica, where he has established himself. Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents; printed directions accompanying it. 34

August 25, 1829. G. MARSHALL.

DE LA MONTERAT'S
COLUMBIAN VEGETABLE SPECIFIC,

FOR the cure of *Consumptions, Asthma, Pleurisy, Spitting of Blood,* and *Pulmonary Affections of every kind*; the most valuable remedy ever discovered for the cure of Consumptions, and all diseases of the breast and lungs leading to Consumptions.

To all afflicted with these troublesome affections, an immediate use of this highly celebrated specific is only necessary, to convince the most incredulous of its possessing qualities superior to any other medical preparation yet discovered. Since the discovery of this invaluable medicine, numbers have experienced its salutary and happy effects. Its mild and gentle operations are much extolled by those who have used it. In all cases of coughs, colds, asthmas, and other consumptive affections, by the use of this article, they have been enabled to defeat an enemy whose attacks would otherwise have been followed by the most alarming consequences. This specific has relieved and cured the most violent cases in which other medicines have failed to give any relief. It operates by gentle expectorations, and may be given to infants and children with the greatest safety.

The following certificates just received from highly respectable gentlemen will show its value :—

Baltimore County, Feb. 14*th*, 1829.

GENTLEMEN—I feel it my duty to acknowlege the great benefit I have derived from the use of De La Monterat's Columbian Vegetable Specific. I do not like to speak of the medicine in the exalted terms in which I estimate it. I will, therefore, as briefly as possible, give a history of my own situation, with the effects produced by this valuable medicine. I have been for the last five or six years labouring under a pulmonary consumption, pronounced to be such by the attending physician; during which time I have consulted many physicians, and taken much medicine, but all to little purpose. The 12th of March, 1828, I puked blood for the first time, and continued to do so for several days in succession; and on the 14th of the same month was confined to my bed, where I lay for two months, until I was reduced to such a state of debility, that my friends began to despair of my recovery. I had made use also of all the popular remedies without benefit; and having accidentally heard of this specific, I determined to give it a trial, anticipating from the use of it no better result than had attended the use of all the remedies I had taken. But in this I was happily disappointed. At my lowest state I commenced the use of this specific. I took the first dose at night, in a little herb tea sweetened, which threw me into a gentle perspiration, and procured for me a good night's rest. I continued to take the medicine as directed, and in about five days my cough was stopped, and I have not had any return since. I am now perfectly satisfied of the superior quality of this specific over every other medicine offered for the cure of the above disease. You are at liberty to use this letter in any way you may think proper.

Your's, respectfully, JOHN R. ELLICOTT.

Lancaster County, Pa. March 5*th*, 1829.

MESSRS. BOYD & HIGGINS—Gentlemen—It is with no small degree of thankfulness that I now address you, for the public good, and to inform you of the work of divine Providence, through the agency of your valuable medicine, called De La Monterat's Vegetable Specific. I have been for the last six months confined to the house, and the latter part to my room, attended by two of the ablest physicians in the county, who finding my complaint a consumption, abandoned me to the will of Providence. I heard of your medicine, and purchased two bottles, which I imagined did me good. I therefore purchased two more, which, to the astonishment of my friends and doctors, have performed a perfect cure.

With due respect, I am, gentlemen, your most obedient servant, JACOB RANDSKOM.

The above Medicine is kept for sale by WARNER & HARVEY, Utica. *June* 23, 1829. 25

Who wants to see, when 100 *years old?*

M. HITCHCOCK & CO. have received a large assortment of *SPECTACLES*, some of which are marked for one hundred, and to be sold at No. 38, Genesee street. *Utica, May* 22, 1829. 21

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.

Utica, July 6, 1829. 27

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.

Utica, Jan. 1, 1829. 93

DOCT. SMITH'S FAMILY ELIXIR.

IT is universally acknowledged, that there is no greater desideratum than a good and cheap family medicine. The proprietor, therefore, after having bestowed considerable study on the subject, has succeeded in compounding a medicine *particularly adapted to the use of families*, and which he confidently recommends from long experience, to excel any other that has been offered, for its *safety* and *efficacy*, in the following complaints, viz:—Indigestion, Loss of Appetite, Habitual Costiveness, Cholic, Acidity & Flatulence of the Stomach and Bowels, Chronic Rheumatism, Intemperance in Eating and Drinking, and Gout, either misplaced or retrocedent. In the *complaints of children* it is peculiarly valuable, where cordial or stimulating medicines are proper, and in restoring them after being much reduced and emaciated. It will generally give immediate ease, when *griping pains* in the *stomach* and *bowels* arise from eating unripe fruit, &c. The Proprietor flatters himself that no family will be without the Elixir, when once acquainted with its usefulness. Apply to

NEWEL SMITH, Physician & Surgeon, Liberty-street, opposite the Clinton House, Utica, where he will attend to all calls in the line of his profession.

☞ Sold also by Messrs. J. WILLIAMS & Co. and WARNER & HARVEY, Druggists, Genesee street.

August 25, 1829. 34

GOLDEN EYE-SALVE.

M. HITCHCOCK & Co. have received a quantity of Dr. Bonhomie's GOLDEN EYE-SALVE, which is recommended as a superior medicine for all inflamed and weak eyes. For sale at the Striped Store, No. 38, Genesee street. *Utica, Aug.* 4, 1829. 31

DR. STERRY'S HAIR REGENERATOR,
AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out, when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS'
WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation of the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

BY virtue of a power contained in a mortgage executed by Philander Chamberlain and Caroline his wife, to Thomas H. Whittemore, dated the 27th day of